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T. MACCI PLAVTI

TRINVMMVS

FREEMAN AND SLOMAN

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T. MACCI PLAVTI

TRINVMMVS

WITH NOTES AND INTRODUCTIONS

INTENDED FOR THE HIGHER FORMS OF PUBLIC SCHOOLS

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PREFACE.

THE Text of the present edition of the Trinummus is based on that of Fleckeisen, but the arrangement of the lines in the *Canticum* has been taken mainly from Ritschl. It has not, however, been thought right to admit into a School edition all the archaic forms introduced by these editors. On the same principle the letter *v* has been admitted.

References have always been made, where practicable, to lines counted from the beginning of a play, rather than to the Act and Scene. Of some plays, however, no edition numbered on the modern system is readily accessible, and in such cases the old method has been preserved.

In the text the numbering by Act and Scene, which has been retained by the side of the newer system, follows the Ambrosian palimpsest, even where irregularities in the sequence of the lines are caused by disarrangement in the manuscript.

Verses of doubtful authority are enclosed in brackets, a few which are more than doubtful have been relegated to the notes; two have been omitted for other reasons. Words or letters not found in the MSS. are printed in italics.

The introductory note on Metres and Prosody in Plautus does not pretend to be original or exhaustive. It is merely

intended to represent concisely some of the more important results of modern research on this difficult subject. The materials have been mainly drawn from Wagner's Introduction to the Aulularia, and Introduction to the Trinummus of J. Brix.

It is hoped that the scenic directions, partly suggested by stage experience at Westminster, may be of some service in the intelligent reading of the play.

For aid in the exposition of the text we are under great obligations to the admirable edition of the Trinummus by Julius Brix. We have also consulted the notes of W. Wagner, Lindemann and others.

It is hardly necessary to mention that in matters of textual criticism we have on all occasions made use of F. Ritschl's elaborate collation of the MSS.

C. E. F.
A. S.

Westminster, June 1883.

PREFACE TO THE SECOND EDITION.

The demand for a new edition enables us to make a few alterations and corrections, which we owe chiefly to the kindness of our colleagues at Westminster.

C. E. F.
A. S.

August, 1884.

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INTRODUCTION.

PLAUTUS AND ROMAN COMEDY.

Early Latin Literature. The beginning of Latin Literature cannot be dated from an epoch earlier than the middle of the third century B.C. While Rome was gradually working her way to undisputed rule in Italy, while the Roman type of character was being formed, and the vigour of Roman nationality reaching its highest point, no literature was produced which posterity thought worthy of preservation. The Roman genius was unimaginative. Its practical character was wholly opposed to literary creation, and especially to that poetical form of it, in which nations generally make their early attempts at expression. No people, which belongs to history, has passed through a more stirring youth than the Romans; yet, if we limit our view to the period during which Roman genius received no promptings from without, we find that no people has left so meagre an intellectual monument of its dangers, its sufferings, and its triumphs.

Contact with Greece. Early in the third century B.C. two events occurred which produced a change. The great struggle against Pyrrhus caused all the nations of Italy to look to Rome as their head; the capture of Tarentum brought Rome into more immediate connexion with Greece. The genius of Italy thus became available for the supply of Roman literature, at the very time that Grecian poetry was brought within reach; and though the natural result was delayed by the First Punic War, which lasted twenty years (261–241 B.C.), the period of quiet after the conclusion of that long contest saw the rise of

a Latin literature, which was continued by an unbroken succession of writers down to the days of Cicero.

For a long time the Romans had possessed a stage without a drama. Since 364 B.C. the first three days of the *Ludi Romani* had been occupied with stage performances; but these consisted merely of recitations by strolling ballad singers, of rough *saturae*, uncouth and inharmonious, composed in the Saturnian metre, without dialogue or plot. The native wit of Latium had gone no further; and now when people, incited by the example of Greece, began to ask for a real drama, they found no stock among themselves on which they could draw. To wait for the gradual growth of a true Roman drama was impossible: the requirements of the stage could not be so long postponed, and the one alternative was accepted—the translation and adaptation of those plays which were then fashionable at Athens. A few words must be spent in explaining the character of this class of literature, since, by its reproduction at Rome, it has secured an immortality which otherwise would have been denied it.

The New Comedy. Times had changed at Athens, since Aristophanes had employed the stage for the purpose of denouncing and ridiculing his political opponents; since he had brought before the eyes of his audience the gods, the philosophers, and the statesmen of his country—Dionysus descending to Hades in the attire of Heracles, Socrates surveying the sun from his basket, or Cleon attacked by the sausage-seller and the Knights. The Old Comedy, as it is called, could not survive the decay of national spirit or the loss of national liberty. The representation upon the stage of public and political life would have been absurd when public and political life worthy of the name had ceased to exist. Men cannot enjoy a parody when they do not recognise its subject. And so for the half century between the battle of Chaeronea (338 B.C.) and about 290 B.C. (when the centre of Greek learning shifted to Alexandria), the genius of Athens was turned to the production of the New Comedy. This is broadly distinguished

from the Old by the fact that its interest lies in the incidents of domestic life, and not in the representation of contemporary history. These dramas would tell us, if we had them, little or nothing about Athens itself, but a good deal about the Athenians. They were full of love intrigues; and the pair of fathers, one mild and the other severe; the pair of sons, one moderately virtuous and the other very much the reverse; the cunning slave and the time-serving parasite, were the stock characters of every piece. In their Latin dress—the only form in which we know them as wholes—their utter want of moral purpose, combined with a dull uniformity of plot, would make them the most dismal reading in the world, if they were not relieved by really comic incidents, and a good deal of broad fun in the dialogues. Of the originals, however, only fragments remain; though the names of sixty-four poets are mentioned as belonging to this period; and one of them alone, Philemon, wrote ninety Plays. The most important of these writers are Philemon of Soli, Diphilus of Sinope, Apollodorus of Carystos, and, most famous of all, Menander of Athens.

Adapted by Roman writers. Plautus. This was the material on which the Roman play-wrights went to work. The first Latin comedy was performed on the Roman stage 240 B.C., the year following the close of the First Punic War. It was adapted from the Greek by Livius Andronicus, himself a Greek taken at Tarentum. Five years later Gnaeus Naevius, probably a Campanian, brought out the first of his long series of dramas, famous for the strength and purity of their language; and also for the violence with which their author, alone among Roman writers imitating the true spirit of the Old Comedy, assailed public men. The offence which he gave to the Metelli caused his imprisonment and subsequent banishment. But the poet who was destined to leave a real monument in the history of his country, and whose fame so far eclipsed his contemporaries that a hundred years later their plays were mostly attributed to him, was Titus Maccius Plautus.

Life of Plautus. He was born in Sassina, a village in

Umbria, about 254 B.C.; but the meagre notices of his life which we possess do not enable us to fix the date precisely. He appears to have come to Rome at an early age, and to have got some work connected with the stage, in which he managed to save money. He invested his savings in foreign trade (see line 331 note), and lost them. Being thus reduced to poverty he came back to Rome, and worked as a hired servant at a mill; and it was at this time that he began to write plays. His literary career continued till his death, 184 B.C.; but we do not know exactly when it began. Plautus, as might be expected, makes little reference to contemporary events; and there is nothing in his plays that points to a date earlier than 210–207 B.C. In the *Miles Gloriosus* (line 212) he speaks of the imprisonment of Naevius, which appears to have taken place at that time. Many of his plays may have been written before the *Miles*; for, if they were wanted for exhibition in the year of the battle of the Metaurus, or in that immediately preceding it, they may have found an audience all through the second Punic War.

His Plays. In the days of the grammarian Varro (died 27 B.C.), no less than a hundred and thirty plays were attributed to Plautus. Of these Varro considered twenty-one to be undoubtedly genuine; and all but one (the *Vidularia*) on his list have come down to us. The *Trinummus* was adapted from the Θησαυρός of Philemon, and was first produced at the Megalesian games not earlier than 194 B.C. (see line 990 note); the most probable date is 188 B.C. In modern times it has been imitated by Lessing in Schatz, as the *Amphitruo* by Molière and Dryden in plays of the same name, the *Aulularia* by Molière in L'Avare, and the *Menaechmi* (directly or indirectly) by Shakspeare in the Comedy of Errors. The true spelling of the poet's name, which used to be written incorrectly *M. Accius Plautus*, has been recovered from the Ambrosian palimpsest. His cognomen *Plautus* means 'flat-footed,' and the additional name *Asinius*, found in some MSS., is a corruption of *Sassinas*, 'a native of Sassina.'

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Necessarily hybrid character of Roman Comedy. Roman Comedy in the hands of Plautus shows evidence enough of its hybrid origin. In transferring Greek dramas to the Roman stage it was quite impossible for the adapter to keep clear of inconsistencies, unless he were willing to latinize the piece thoroughly, not only in language, but in names, scene, and character. This course was out of the question. The public opinion of Rome was still quite capable of being shocked; and it would have caused a scandal, followed by unpleasant consequences to the author, if the careless libertinism of decaying Greece had been attributed unblushingly to the countrymen of Cincinnatus, Fabricius, and Fabius. Besides this, the cunning slave—the character to whom the audience looked most confidently for amusement—could not be naturalised amid Roman surroundings. Even on the stage at Athens he must have been considered an exaggeration, though an exaggeration in which the spectators could easily recognise the original. But at Rome, where the slave was looked upon as a mere chattel, he would have seemed not merely a parody, but an impossibility. It would have been interesting indeed to watch the face of some stern master like Cato, while he was being treated by his slave with the impertinence which Stasimus shows to Callicles, or even with the friendly familiarity with which he receives Charmides on his return. It was impossible, therefore, to give a genuine Roman colouring to Greek Comedy without sacrificing half the fun of it in the process. Plautus, however, does not merely admit this necessary incongruity, involved in the dressing up of a Greek drama in the Latin language; he goes further, and, unlike Terence, intrudes into the streets of Athens, amid Greek scenes and Greek characters, allusions to the gods, the laws, the magistrates, and the localities of Rome.

Illustrations from the Trinummus. It is worth while to refer to the most striking passages in the *Trinummus* which illustrate this point. First, some distinctly Roman allusions may be noticed;—the crowning of the *Lar familiaris* (39), the mention of the Capitolian Jove (84), of the Tarpeian Rock (265),

of the *publica negotia* (331), of the *Cluentes* (471), of the Syrian and Campanian slaves (542, 545), of the dialect of Praeneste (609), of the dictator (695), of Neptune (820), of the aediles (990), of the punishment of crucifixion (1040). Set by the side of these the mention of *nummi Philippei* (152), of the thousand drachmae, owed to the banker Olympicus (425), of the two (not three) guests on a couch at dinner (469), of bills of exchange (982), of silver minae (1082), of the Piraeus, which Stasimus is to reach without stopping (1103). To these we must add the genuine Greek words employed, παῦσαι (117), οἴχεται (419), πάλιν (705), ἐπιθήκη (1025). Very similar, again, are Greek words adopted into Latin, *graphicus* (1024), with its adverb *graphice* (770), *thermopolium* (1013) with the barbarous *thermopŏtare* (1014), *poterium* (1017), *basilicus* (1030). Note too words plainly coined from the Greek, *turpilucricupidus* (100), *vanidicus* (275), *falsidicus* (770).

But, on the other hand, Plautus is thoroughly national and original in the most striking characteristic of his dramas, in plays upon words, in alliteration and assonance, and in asyndeta. These were not, and indeed could not be, taken from any foreign source; firstly, because they did not exist in the Greek writers, from whom Roman Comedy borrowed; and secondly, it would be as difficult to produce them by translation, as to maintain a long conversation in a whisper. It may be worth while to cite the most striking instances. We find *invitus ni id me invitet* (27), *raptores panis et peni* (254), *pol pudere quam pigere praestat* (345), a fine example of alliteration and assonance combined, *inmoenis* and *moenus* (354), *vi Veneris vinctus* (658), *mores hominum moros et morosos efficit* (669), *laetus lubens laudes ago* (821), besides 1003–4, 1011, and many others. Asyndeton is common enough, e.g. *labitur liquitur* (242), *inperiis praeceptis* (302), *sarta tecta* (317), *mutumst tacet* (1005). Metaphors too must grow up naturally in a language; they would be unintelligible if they were imported into it; and so we have either those which might belong to any language, e.g. love driving the lover into the toils (237), and the description

of good principles as the *integumentum vitae* (313); or such as are distinctly Roman, e.g. *ferentarium amicum* (456), *os quoi sublinat* (558), and *concenturiant metum* (1002).

As we do not possess anything but fragments of the New Comedy, from which the Roman dramatists borrowed, it is impossible to estimate the amount of originality, which belongs to any play of Plautus taken as a whole; but the ease and vigour of his language would show clearly that he was treating his models with some freedom, if this fact were not also evident from the numerous Roman allusions, to which reference has already been made.

Plautus and his audience. Plautus' early connexion with the stage gave him the experience requisite for writing a good acting play. We see it in the broad humour of the dialogues, in the variety of the action, and in the dramatic character of the situations. And, besides, he knew well for whom he was writing; and his audience was not of a high class. The greater the extravagance, the more amusement it gave; and it is to the knowledge of this that we must attribute the production of part of the fourth act of the *Trinummus*. We can imagine how the excitable spectators screamed with laughter when the Sycophant calmly declared that Arabia was in Pontus, and how eagerly they waited to see if his effrontery would support him in declaring that he had positively been introduced to Jove.

Appreciation of Plautus. The popularity of Plautus continued very great for some time after his death, until his plays were gradually superseded by the more polished comedy of Terence. Cicero, however (de Off. i. 29), classes his wit with the *Atticorum antiqua comoedia*; but in the last years of the Republic and the early years of the Empire the rhetorical character of education led men to prefer tragedy to comedy. Horace acknowledges the general appreciation of the vivacity of style and action so conspicuous in Plautus; for (Epist. ii. 1. 58) he says *dicitur ... Plautus ad exemplar Siculi properare Epicharmi*; but his own opinion is disparaging (A. P. 270–4).

At vestri proavi Plautinos et numeros et
Laudavere sales, nimium patienter utrumque,
Ni dicam stulte, mirati, si modo ego et vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus et aure.

The characteristics that amused the crowds, which flocked to the gratuitous performances on holidays, not unnaturally offended the refined taste of Horace; but his verdict, that enjoyment of the humour of Plautus is stupid, cannot be regarded as more than that of a single man, and certainly has not been confirmed by the judgment of later ages.

THE EXTANT COMEDIES OF PLAUTUS.

1. Amphitruo.	11. Menaechmi.
2. Asinaria [1].	12. Miles Gloriosus.
3. Aulularia.	13. Mercator [4].
4. Captivi.	14. Pseudolus.
5. Curculio.	15. Poenulus [2].
6. Casina [2].	16. Persa.
7. Cistellaria [3].	17. Rudens [2].
8. Epidicus.	18. Stichus.
9. Bacchides [3].	19. Trinummus [4].
10. Mostellaria.	20. Truculentus.

The 21st play on Varro's list—Vidularia—has been torn off the end of the MSS.

PLOT OF TRINUMMUS.

In the Trinummus the stock characters of Roman Comedy, the pair of fathers and the pair of sons, are represented by Charmides, father of the dissipated Lesbonicus, and Philto whose son is the more respectable Lysiteles.

Charmides was, as usual, an Athenian citizen of substance and position; but the extravagance of Lesbonicus had led him to undertake a voyage to Seleucia for the purpose of repairing his losses. He had committed his spendthrift son and his

[1] Taken from Demophilus.
[2] Probably taken from Menander.
[3] Taken from Diphilus.
[4] Taken from Philemon.

unmarried daughter to the care of his friend Callicles; and, before sailing, had secretly buried within his house a large sum of money.

Lesbonicus, however, having spent all the money that could be otherwise raised, put up the house for sale. Callicles, to whom alone the secret of the treasure had been entrusted, bought it for a small price and took up his abode therein.

Act I. Sc. 1. At this point the action of the Play commences. Megaronides, an out-spoken friend of Callicles, has heard of the apparent baseness of his conduct and comes to reproach him; a task which he undertakes with some zest.

Act I. Sc. 2. Callicles, in self-defence, is forced to reveal the secret of the buried treasure; and the wrath of Megaronides is instantly diverted against the busy-bodies who circulate such scandals.

Act II. Sc. 1. Act II. introduces us to Lysiteles, a young Athenian of good position, who has fallen in love with the sister of Lesbonicus. In a lyrical monologue he moralises on the ruinous results of dissipation, and resolves to lead a steady life.

Act II. Sc. 2. With commendable patience he endures what is meant to be an edifying lecture from his father; and his dutiful protestations induce Philto to allow, and indeed to forward, his marriage with the sister of Lesbonicus, even without a dowry.

Act II. Sc. 4. Philto accordingly makes this proposal: but Lesbonicus, much to the disgust of his faithful slave Stasimus, insists, as a condition of the match, that a piece of land, the last remnant of his fortune, should be given as his sister's portion. Stasimus, by audacious fictions, endeavours to persuade Philto to reject the land, and no final arrangement is concluded.

Act III. Sc. 1. When the curtain rises at the next Act Callicles is informed by Stasimus of the proposed marriage, but can hardly believe the story, and goes off to ask the advice of Megaronides.

A despondent *soliloquy* of Stasimus is interrupted by the

approach of Lysiteles and Lesbonicus, both much agitated. An animated dialogue follows.

Act III. Sc. 2. Lysiteles endeavours to prevail on Lesbonicus not to insist upon the dowry: he forcibly depicts the impending ruin of the family; but Lesbonicus is proud and obstinate: he cannot endure the thought of what his fellow-citizens might say, were his sister, without a penny of her own, to marry so rich a man; and at last breaks away abruptly, followed by Lysiteles, Stasimus being left alone to paint in a few graphic touches his probable future as a soldier's man-of-all-work.

Act III. Sc. 3. Meanwhile Callicles, acting on the advice of Megaronides, determines to provide a dowry for the young lady from the hidden treasure. The difficulty is how to do so without arousing the suspicions of Lesbonicus, who would quickly make away with the remaining money if he became aware of its existence. Megaronides hits on the following device. A man is to be hired to personate a messenger from Charmides. The impostor is to pretend that he brings letters and a remittance in money for Callicles; and then all will be easily done. This plan is at once carried into effect.

Act IV. Sc. 1. Charmides, however, unexpectedly appears in person, having just landed at the Piraeus after a bad passage. He dilates in some sonorous lines on the perils of the deep, and is just about to enter his house when he encounters the sham messenger, the Sycophant, enquiring for the house of Lesbonicus.

Act IV. Sc. 2. In an amusing scene, Charmides, whose suspicions are at once aroused, questions the Sycophant as to his name and business. The Sycophant replies with evasive answers and preposterous absurdities, though he makes no secret of his pretended errand. When challenged he cannot give the name of 'his friend' who had entrusted the '1000 gold pieces' to his charge; but even that only for a moment disturbs his self-assurance.

At length Charmides discloses his identity, and demands the money. The Sycophant is at first incredulous, and when finally convinced covers his retreat with brazen impudence.

Act IV. Sc. 3. A second time is Charmides checked on the threshold of his house by the approach of Stasimus, who, being in great trouble about Lesbonicus, has added one more to his misfortunes by losing his ring at a wine shop. The master amuses himself for a few minutes with the half-drunken platitudes of his slave before Stasimus is aware of his presence. Then all the bad news comes upon him at once.

The recklessness of his son, the ruin of his property, the sale of his house, the supposed treachery of his friend—all these calamities overcome him and he well nigh faints away.

Act IV. Sc. 4. The loud voices in the street bring out Callicles, spade in hand, from digging up the treasure. Charmides is quickly reassured and praises his friend's fidelity.

Act V. Sc. 1. In the last Act Lysiteles congratulates himself on his good fortune (**Act V. Sc. 2.**) and introduces himself to Charmides as a would-be son-in-law.

Charmides readily consents to the marriage and gives the 1000 gold pieces as the dowry.

Act V. Sc. 3. The Play ends happily with the forgiveness of Lesbonicus and his dutiful acceptance of the daughter of Callicles, 'and whomsoever else you shall enjoin,' as a wife.

METRES AND PROSODY OF PLAUTUS.

The regular metres employed in this Play are—

I. The Iambic Trimeter Acatalectic, commonly called *Senarius*, from its six feet.

II. The Trochaic Tetrameter Catalectic, commonly called *Septenarius*, from its seven complete feet.

III. The Trochaic Tetrameter Acatalectic; commonly called *Octonarius*, from its eight feet.

I. The Iambic Trimeter Acatalectic consists in its pure form of six iambi: cf. Catull. 4. 69. But in the comic poets the Tribrach, Spondee, Anapaest, and Dactyl are admitted to all places except the last, which is always an Iambus, the last

syllable being always considered as long. The Caesura in the third foot (the *penthemimeral* caesura) is often preserved. The Iambic Trimeter is ordinarily employed when the dialogue is not specially excited.

II. **The Trochaic Tetrameter Catalectic** consists in its pure form of seven trochees and a half. In the comic poets the Tribrach, Spondee, Anapaest, and Dactyl are permitted in any foot except the seventh, where only the Trochee, Tribrach, and sometimes Dactyl are found. This metre usually has a break at the end of the fourth foot, where hiatus is sometimes admitted. Trochaic metre is used to express excitement or strong emotion, see e.g. the dialogue between Lesbonicus and Lysiteles 627 sqq.

III. **The Trochaic Tetrameter Acatalectic** consists in its pure form of eight trochees, for which the Tribrach, Spondee, Anapaest, and Dactyl may be substituted in any foot except the last, which only admits the Trochee and Spondee. It is used when the subject requires special dignity of expression, e.g. the thanksgiving of Charmides 820 sqq.

The metres of the *Canticum*, or lyrical monologue, and the short dialogue which immediately follows it, are so doubtful that a lengthened discussion of them would be out of place in a School edition. The subject has been elaborately treated by A. Spengel, Reformvorschläge zur Metrik der Lyrischen Versarten bei Plautus, 1882.

In any of the above-mentioned metres the Spondee is sometimes resolved into ◡◡◡◡ (called a *Proceleusmatic*), especially in the first foot. Cf. 289, 557, 767, 806.

The Prosody of the comic poets has been for centuries a subject on which widely differing opinions have been held. Cicero De Orat. 55, § 184 writes—'*At comicorum propter similitudinem sermonis sic saepe sunt abjecti senarii, ut nonnunquam vix in eis numerus et versus intelligi possit.*' The opinion of Horace A.P. 270–4 has been already quoted (see Introduction: also Hor. Ep. II. i. 170, A. P. 54); and Priscian tells us that there

were people of his time, i.e. about the end of the fifth century A.D., who denied the existence of any metres at all in Terence.

Much light has, however, been thrown on this subject by the labours of modern scholars, especially Ritschl, and one leading principle has been established with tolerable certainty: viz. that the scansion depends on the accent of the word as spoken, and not on any rigid rules of Prosody, such as were observed by the Augustan poets. The versification of Plautus, as far as Prosody is concerned, may be compared to that of Shakspeare.

With regard to the pronunciation of Latin in the comic poets three general tendencies may be observed:—

I. To shorten the last syllable of a word.

II. To shorten unaccented syllables.

III. To contract two syllables into one, called **Synizesis** in the case of vowels.

I. With regard to the shortening of a final syllable we have direct evidence in some cases from Cicero, Quintilian, and Priscian.

(α) A final **-m** was scarcely pronounced, and so can be disregarded in comic metres. Cf. Quin. ix. 4, 40; Priscian I. 38.

(β) A final **-s** was frequently dropped, and can be similarly disregarded. Cf. Cic. De Orat. 48, 161. Marius Victorinus I. p. 2472. Even **-as**, **-os**, **-es**, in acc. pl. and **-is** in dat. and abl. pl. may be shortened: cf. 822, 868.

(γ) A final **-t** seems to have followed the same rule, as *dede* is found for *dedit* in ancient inscriptions, and there are numerous instances in Plautus and Terence when a syllable ended in **-t** is scanned as short before a consonant.

It seems highly probable that this tendency, clearly proved with reference to some terminations, extended to others, e.g. a final **-r** (*pate* is actually found for *pater* in an inscription), a final **-d**, e.g. in *apud* (the form *ape* being found in an ancient glossary = παρά), final **-l** as in *simul*, final **-n** as in *tamen*. It is possible that even final **-nt** may sometimes have been dropped, as *emeru* for *emerunt* is found in an inscription, and there are *lines which* seem to require it, e.g. Ter. Eun. 384, *Ad. 900, Haut. 993.*

Any monosyllabic preposition may be shortened by dropping its final consonant, e.g. **ab** and **ad** may be scanned **ă**, **ex** as **ĕ**, etc. Final **ā**, ē, ī, ō, are all occasionally shortened both in nouns and verbs.

II. The shortening of an unaccented syllable in order to throw all the stress on the accented syllable is thus expressed in a formula by Wagner ⏑–́ = ⏑⏑́: and in trochaics –́⏑– = –́⏑⏑. This occurs most frequently at the beginning of a verse. Instances are *ferĕntárium* 456, *volŭntáte* 1166, *quid tibi ĭntérpellatio* 709, *potĕst fieri* 730, *tabĕrnáculo* 726, *dedĭstĭn* 129, *sí mage ĕxígere* 1052, *sed ĭstúc* 88, *quid ĭstíc* 573, *híc quoque hĭnc ábiit* 718, *quia ŏmnés* 78. Brix and Wagner maintain that *ĭnde* and *ŭnde* may be shortened, even when standing at the beginning of a line in trochaic metre.

III. **Synizesis.** Any case of *meus*, *tuus*, *suus* may be monosyllabic—in fact almost any two vowels coming together may be thus contracted: e.g. *e͞i*, *e͞iu͞s*, *e͞orum*, *e͞as*, *re͞i*, *du͞as*, *di͞es*, *de͞os*, &c.

To show how greatly scansion depended on accent *eius*, *huius*, *quoius*, are indifferently used as trochees, pyrrhics, or monosyllables. Compounds in which two vowels come together are regularly contracted, e.g. *pra͞eo͞ptare*. Double letters were probably not written in the time of Plautus, and consequently vowels when unaccented are freely shortened before double consonants: *ŏcculto* 712, *ăccepisti* 964, *satĕllites* 833, *Philĭppeus* 152.

Archaic long terminations are occasionally retained by Plautus (rarely by Terence) where the rhythm of the verse requires them: e.g. *familiā* (nom. sing.) 251;—*ōr* (ωρ) in nom. sing. of nouns and comparative adjectives 226;—*bus* in dat. and abl. plur.; and the verb endings *īs* (*eis*), *āt* (*ait*), *ēt* (*eit*), *īt* (*iit*): cf. 206. *Es* (from *sum*) is always long in Plautus.

Hiatus is generally acknowledged to be admitted by Plautus,

(1) Where the line is divided among two or more speakers, e.g. 432;

(2) Where there is a distinct pause in the sense, e.g. 185, 1018;

(3) In the case of monosyllables ending in a long vowel or *m*, e.g. *em* 603, *quoi* 358, 604, 876;

(4) In the break at the end of the 4th foot of Trochaic Tetrameters, e.g. 990.

Wagner would also admit hiatus before a cretic at the end of a senarius, e.g. *alternae arbores*, the MS. reading in 539.

Pro-elision is very frequent in Plautus with *es* and *est*, cf. *homo's* 447, *consilist* 763: it is less common with other words, cf. *ne* (*e*)*go* 433, *si* (*i*)*ta* 1098. These latter may, however, be considered as cases of *Crasis*.

A long final vowel is sometimes shortened and not elided before another vowel or *h*, cf. *tŭ homo's* 447.

Two syllables connected by *v* may, in certain words (e.g. *boves*, *oves*, *aves*), be contracted into one; *navem* is a monosyllable 835, cf. *ναῦν*. Compare the story told by Cicero de Div., 2, 40, 84, where *Cauneas* (sc. *ficus*), as called out by hucksters, is identical in pronunciation with *cave ne eas*. Cf. Plaut. Truc. 3, 2, 15; Ritschl. Prol. L.

A dissyllable is not unfrequently contracted by Synizesis and then altogether elided, e.g. 119 *ĕī r*(*ei*) *ŏpĕram*.

CODICES OF PLAUTUS.

The following are the most important MSS. of Plautus:

Letter of Reference.	Name of Codex.	Place where it is now kept.	Century.
A.	C. AMBROSIANUS.	Milan.	IV or V.
B.	C. VETUS (Camerarii).	Vatican.	XI.
C.	C. DECURTATUS (alter Camerarii).	Heidelberg.	XII.
D.	C. VATICANUS.	Vatican.	XII.
J.	CODEX J.	British Museum.	XI.

Codex A, by far the most important, is a Palimpsest, i.e. a manuscript which has been so far erased that the parchment could be used again for another book, in this case a part of the

Vulgate. It is very imperfect. Many pages are entirely lost[1], several are all but illegible. Ritschl describes it as 'abominably washed out and scraped, blotted out by the later writing to an extraordinary degree, cankered, worm-eaten, its leaves mouldering and stuck together from neglect and damp, lastly to a great degree miserably mutilated.'

Codices B, C, and D have all been corrected by a second, if not by a third hand, and all are probably derived from one original—C and D being contemporary transcripts.

That there have been a good many omissions in the existing MSS. is proved by the quotations which are found in other writers but not in the plays themselves; the corruptions which have crept in (especially in B) are numerous and often absurd; and there can be little doubt that not a few lines have been interpolated.

One reason of the scarcity and corruption of Plautine MSS. is that the early comedies were not published in a literary sense at all. The author was paid so much for translating a play, just as the Choragus was paid so much for dressing it—with one important difference, namely that the pay of the author depended on the success of his piece. Consequently the only copies in existence would be actors' copies, and these would naturally become corrupted by glosses, interpolations, and omissions.

Since, therefore, the MSS. are so few and their authority so uncertain, critical emendations of the text for internal reasons have more justification than otherwise could be the case—especially where A fails; indeed a strict conservatism is soon found to be wholly impossible.

[1] Of the 1189 lines of the Trinummus no less than 558 are lost, viz. 96–171, 568–636, 672–735, 774–835, 864–1045, 1079–1189.

T. MACCI PLAVTI

T R I N V M M V S.

GRAECA THENSAVRVS PHILEMONIS
(ACTA LVDIS MEGALENSIBVS).

ARGVMENTVM.

Thensaúrum *clam* abstrusum ábiens peregre Chármides
Remque ómnem amico Cállicli mandát suo.
Istóc absente mále rem perdit fílius.
Nam et aédis vendit: hás mercatùr Cállicles.
Virgo índotata sóror istius póscitur.
Minus quó cum invidia dét ei dotem Cállicles,
Mandát qui dicat aúrum ferre se á patre.
Vt vénit ad aedis, húnc deludit Chármides
Senéx, ut rediit: quóius nubunt líberi.

PERSONAE.

LVXVRIA cum INOPIA PROLOGVS
MEGARONIDES SENEX
CALLICLES SENEX
LYSITELES ADVLESCENS (*filius Philtonis*)
PHILTO SENEX
LESBONICVS ADVLESCENS (*filius Charmidis*)
STASIMVS SERVOS (*Charmidis*)
CHARMIDES SENEX
SYCOPHANTA
CANTOR.

PLAVTI TRINVMMVS.

PROLOGVS.

LVXVRIA. INOPIA.

(*Athens: a place where four streets meet: on one side the house of Charmides, on the other that of Philto. The Scene is unchanged throughout the play.*)

LV. Sequere hác me, gnata, ut múnus fungarís tuom.
IN. Sequór: sed finem fóre quem dicam néscio.
LV. Adést: em, illaec sunt aédes: i intro núnciam.
(*Exit Inopia.*)
(*Addressing the audience.*)
Nunc, néquis erret vóstrum, paucis ín viam
Dedúcam, si quidem óperam dare promíttitis.
Nunc ígitur primum quaé ego sim et quae illaéc siet
Huc quae ábiit intro, dícam si animum advórtitis.
Primúm mihi Plautus nómen Luxuriae índidit:
Tum illánc mihi esse gnátam voluit Ínopiam.
Sed éa quid huc intro íerit inpulsú meo,
Accípite et date vocívas auris dum éloquor.
Aduléscens quidamst, quí in hisce habitat aédibus:
Is rém paternam me ádiutrice pérdidit.
Quoniam eí, qui me aleret níl video esse rélicui,
Dedi eí meam gnatam, quícum *una* aetatem éxigat.
Sed de árgumento ne éxpectetis fábulae:
Senés qui huc venient í rem vobis áperient.
Huic Graéce nomen ést Thensauro fábulae:
Philémo scripsit: Plaútus vortit bárbare,
Nomén Trinummo fécit. nunc vos hóc rogat
Vt líceat possidére hanc nomen fábulam.
Tantúmst. valete: adéste cum siléntio. (*Exit.*)

ACTVS I.

SC. 1.

MEGARONIDES.

Amícum castigáre ob meritam nóxiam
Inmoénest facinus, vérum in aetate útile
Et cónducibile. nám ego amicum hodié meum
Concástigabo pró conmerita nóxia:
Invítus, ni id me invítet ut faciám fides.
Nam hic nímium morbus móres invasít bonos:
Ita plérique omnes iám sunt intermórtui.
Sed dum ílli aegrotant, ínterim morés mali
Quasi hérba inrigua súccrevere ubérrume:
Neque quícquam hic vile núnc est nisi morés mali.
Eorúm licet iam métere messem máxumam;
Nimióque hic pluris paúciorum grátiam
Faciúnt pars hominum quam íd quod prosint plúribus.
Ita víncunt illud cónducibile grátiae,
Quae in rébus multis óbstant odiossaéque sunt
Remorámque faciunt reí privatae et públicae.

SC. 2.

CALLICLES. MEGARONIDES.

CA. (*Coming out of his house and speaking to his wife who is within.*)
Larém corona nóstrum decorarí volo:

Vxór, venerare ut nóbis haec habitátio
Bona faústa felix fórtunataque évenat—
(*Turning away from the door.*)
Teque út quam primum póssim videam emórtuam.
ME. (*Aside.*) Hic illést senecta aetáte qui factúst puer,
Qui admísit in se cúlpam castigábilem.
Adgrédiar hominem. **CA.** Quóia hic vox prope mé sonat?
ME. Tui bénevolentis, sí ita's ut ego té volo:
Sin áliter es, inimíci atque iratí tibi.
CA. O amíce, salve. [atque aequalis. ut vales,
Megaronides?] **ME.** Et tu édepol salve, Cállicles.
Valén? valuistin? **CA.** Váleo et valui réctius.
ME. Quid túa agit uxor? út valet? **CA.** Plus quam égo volo.
ME. Bene hérclest illam tíbi valere et vívere.
CA. Credo hércle te gaudére, siquid míhi malist.
ME. Omníbus amicis quód mihist cupio ésse idem.
CA. Eho tú, tua uxor quíd agit? **ME.** Inmortális est:
Vivít victuraquést. **CA.** Bene hercle núntias,
Deosque óro ut vitae tuaé superstes súppetat.
ME. Dum quidem hércle tecum núpta sit, sané velim.
CA. Vin cónmutemus? túam ego ducam et tú meam?
Faxo haú tantillum déderis verborúm mihi.
ME. Namque énim tu, credo, me ínprudentem obrépseris.
CA. Ne tu hércle faxo hau néscias quam rem égeris.
ME. Habeás ut nanctu's: nóta mala res óptumast.
Nam ego núnc si ignotam cápiam, quid agam nésciam.
CA. Edepól proinde ut bene vívitur, diu vívitur.
ME. Sed hoc ánimum advorte atque aúfer ridiculária.
Nam ego dédita opera huc ád te venio. **CA.** Quíd venis?
ME. Malís te ut verbis múltis multum obiúrgitem.
CA. Men? **ME.** Númquis est hic álius praeter me átque te?
CA. Nemóst. **ME.** Quid tu igitur rógitas tene obiúrgitem?

Nisi tú me mihimet cénses dicturúm male.
Nam si ín te aegrotant ártes antiquaé tuae
Omníbus amicis mórbum tu incutiés gravem,
Vt té videre audíreque aegrotí sient.
CA. Qui in méntem venit tíbi istaec dicta dícere?
ME. Quia omnís bonos bonásque adcurare áddecet,
Suspícionem et cúlpam ut ab se ségregent.
CA. Non pótest utrumque fíeri. **ME.** Quaproptér? **CA.**
Rogas?
Ne admíttam culpam, ego meó sum promus péctori:
Suspíciost in péctore alienó sita.
Nam núnc ego si te súbrupuisse súspicer
Iovi coronam dé capite ex Capitólio,
Qui in cólumine astat súmmo; si id non féceris
Atque íd tamen mihi lúbeat suspicárier:
Qui tu íd prohibere mé potes ne súspicer?
Sed istúc negoti cúpio scire quíd siet.
ME. Habén tu amicum aut fámiliarem quémpiam,
Quoi péctus sapiat? **CA.** Édepol hau dicám dolo.
Sunt quós scio amicos ésse: sunt quos súspicor.
Sed tu éx amicis cértis mi es certíssumus.
Siquíd scis me fecísse inscite aut ínprobe,
Si id nón me accusas, túte obiurgandú's. **ME.** Scio
Et si ália huc causa ad te ádveni, aequom póstulas.
CA. Expécto siquid dícas. **ME.** Primumdum ómnium
Male díctitatur tíbi volgo in sermónibus.
Turpílucricupidum té vocant civés tui:
Tum autém sunt alii quí te volturiúm vocant:
Hostísne an civis cómedis parvi péndere.
Haec quom aúdio in te díci, discruciór miser.
CA. Est átque non est míhi in manu, Megarónides:
Quin dícant, non est: mérito ut ne dicánt, id est.

ME. Fuitne híc tibi amicus Chármides? **CA.** Est ét fuit.
Id ita ésse ut credas, rém tibi auctorém dabo.
Nam póstquam hic eius rém confregit fílius
Vidétque ipse ad paupériem prostratum ésse se
Suámque filiam ésse adultam vírginem,
Simul éius matrem suámque uxorem mórtuam:
Quoniam hínc iturust ípsus in Seleúciam,
Mihi cónmendavit vírginem gnatám suam
Et rém suam omnem et illúm corruptum fílium.
Haec, sí mi inimicus ésset, credo hau créderet.
ME. Quid tu ádulescentem quém esse corruptúm vides,
Qui tuaé mandatus ést fide et fidúciae,
Quin eúm restituis? quín ad frugem cónrigis?
Ei rei óperam dare te fúerat aliquanto aéquius,
Siquí probiorem fácere posses, nón uti
In eándem tute accéderes infámiam
Malúmque ut eius cúm tuo miscerés malo.
CA. Quid féci? **ME.** Quod homo néquam. **CA.** Non istúc meumst.
ME. Emístin de adulescénte hasce aedis? quíd taces?
Vbi núnc tute habitas. **CA.** Émi atque argentúm dedi,
Minás quadraginta, ádulescenti ipsi ín manum.
ME. Dedísti argentum? **CA.** Fáctum, neque factí piget.
ME. Edepól fide adulescéntem mandatúm malae:
Dedistíne hoc facto ei gládium qui se occíderet?
Quid sécus est aut quid ínterest, dare te ín manus
Argéntum amanti homini ádulescenti, animi ínpoti,
Qui exaédificaret suam ínchoatam ignáviam?
CA. Non égo illi argentum rédderem? **ME.** Non rédderes,
Neque de íllo quicquam néque emeres neque vénderes
Nec quí *deterior ésset* faceres cópiam.
Incónciliastine eúm qui mandatúst tibi?

Ille quí mandavit éxturbasti ex aédibus?
Edepól mandatum púlcre et curatúm probe.
Crede huíc tutelam: suám rem melius gésserit.
CA. Subigís maledictis mé tuis, Megarónides,
Novó modo adeo ut quód meae concréditumst
Tacitúrnitati clám, fide et fidúciae,
Ne enúntiarem quoíquam neu facerém palam,
Vt míhi necesse sít iam id tibi concrédere.
ME. Mihi quód credideris, súmes ubi posíveris.
CA. Circúmspicedum te, néquis adsit árbiter
Nobís, et quaeso idéntidem circúmspice.
ME. (*After looking round.*) Auscúlto siquid dícas. **CA.** Si taceás, loquar.
Quoniám profectus hínc est peregre Chármides,
Thensaúrum demonstrávit mihi in hisce aédibus,
Hic ín conclavi quódam. sed circúmspice.
ME. Nemo *híc* est. **CA.** Nummum Phílippeum ad tria mília.
Id sólus solum pér amicitiam et pér fidem
Flens me óbsecravit suó ne gnato créderem
Neu quoíquam, unde ad eum id pósset permanáscere.
Nunc si ílle huc salvos révenit, reddam suóm sibi:
Siquíd eo fuerit, cérte illius fíliae
Quae míhi mandatast hábeo dotem *ei* únde dem,
Vt eam ín se dignam cóndicionem cónlocem.
ME. Pro di ínmortales, vérbis paucis quám cito
Aliúm fecisti me: álius ad te véneram.
Sed ut óccepisti, pérge porro próloqui.
CA. Quid tíbi ego dicam? qui íllius sapiéntiam
Et meám fidelitátem et celata ómnia
Paene ílle ignavos fúnditus pessúm dedit.
ME. Quidúm? **CA.** Quia, ruri dúm sum ego unos séx dies,
Me absénte atque insciénte, inconsultú meo,

Aedís venalis hásce inscribit lítteris.
ME. Adésurivit ét inhiavit ácrius
Lupus: óbservavit dúm dormitarét canes:
Gregem únivorsum vóluit totum avórtere.
CA. Fecísset edepol, ni haéc praesensissét canes.
Sed núnc rogare *hoc* égo vicissim té volo:
Quid fúit officium meúm me facere? fác sciam:
Vtrum índicare me eí thensaurum aequóm fuit,
Advórsum quam eius me óbsecravissét pater?
An ego álium dominum páterer fieri hisce aédibus?
Qui emísset, eius éssetne ea pecúnia?
Emi égomet potius aédis: argentúm dedi
Thensaúri causa, ut sálvom amico tráderem.
Neque ádeo hasce emi míhi nec usuraé meae:
Illí redemi rúrsum, a me argentúm dedi.
Haec súnt: si recte seú pervorse fácta sunt,
Ego mé fecisse cónfiteor, Megarónides.
Em méa malefacta, ém meam avaritiám tibi.
Hascín mi propter rés malas famás ferunt?
ME. Παῦσαι: vicisti cástigatorém tuom.
Occlústi linguam: níhil est quod respóndeam.
CA. Nunc égo te quaeso ut me ópera et consilió iuves
Conmúnicesque hanc mécum meam provínciam
ME. Pollíceor operam. CA. Ergo úbi eris paulo póst? ME. Domi:
Numquíd vis? CA. Cures tuám fidem. ME. Fit sédulo:
(*Moving away, then turning back.*)
Sed quíd ais? CA. Quid vis? ME. Vbi nunc adulescéns habet?
CA. Postículum hoc recépit, quom aedis véndidit.
ME. Istúc volebam scíre: i sane núnc iam.
(*Again moving away, and turning back.*)

Sed quíd ais, quid nunc vírgo? nempe apud tést? **CA.** I
Iuxtáque eam curo cúm mea. **ME.** Recté facis.
CA. Numquíd prius quam abeo mé rogaturú's? **ME.** \
(*Exit Callicles.*)
Nihil ést profecto stúltius neque stólidius
[Neque méndacilocum néque adeo argutúm magis]
Neque cónfidentilóquius neque periúrius
Quam urbáni adsidui cíves, quos scurrás vocant.
Atque égomet me adeo cúm illis una ibidém traho:
Qui illórum verbis fálsis acceptór fui,
Qui omnía se simulant scíre neque quicquám sciunt.
Quod quísque in animo habét aut habiturúst, sciunt:
Sciúnt quid in aurem réx reginae díxerit:
Sciúnt quod Iuno fábulatast cúm Iove:
[Quae néque futura néque sunt, tamen illí sciunt.]
Falsóne an vero laúdent, culpent quém velint,
Non flócci faciunt, dúm illud quod lubeát sciant.
Omnés mortales húnc aiebant Cálliclem
Indígnum civitáte ac sese vívere,
Boní qui hunc adulescéntem evortissét suis.
Ego de eórum verbis fámigeratorum ínsciens
Prosflui amicum cástigatum innóxium.
Quod si éxquiratur úsque ab stirpe auctóritas,
Vnde quídque auditum dícant: nisi id adpáreat,
Famígeratori rés sit cum damno ét malo:
Hoc íta si fiat, público fiát bono.
Paucí sint faxim quí sciant quod nésciunt,
Occlúsioremque hábeant stultiloquéntiam. (*Exit.*)

ACTVS II.

SC. 1.

LYSITELES.

Multás res simítu in meó corde vórso,
Multum ín cogitándo dolórem indipíscor.
Egomét me coquo ét macero ét defetígo :
Magíster mihi éxercitór animus núnc est.
Sed hóc non liquét nec satís cogitátumst,
Vtrám potius hárum mihi ártem expetéssam,
Vtram aétati agúndae arbitrér firmiórem :
Amórin me an réi obsequí pótius pár sit.
[Vtra ín parte plús sit volúptatis vítae
Ad aétatem agúndam.]
De hac ré mihi satis haú liquet ; nisi hóc sic faciam, opínor,
Vt utrámque rem simul éxputem, iudéx sim reusque ad eám rem.
Ita fáciam, ita placét.
Ómnium primum amóris arteis éloquar quem ad módum se expediant.
Númquam amor quemquám nisi cupidum póstulat se hominem ín plagas
Cónicere : eos petit, eós sectatur, súbdole ab re cónsulit :
Blandíloquentulúst, harpagó, mendax, cúppes,
Despóliator, látebricolarum hóminum corrúptor,
Celátum indagátor.
Nám qui amat, quod amát quom extemplo *eius* sáviis percúlsus est,

Ílico rés foras lábitur, líquitur.
"Dá mihi hoc, mél meum, sí me amas, si aúdes."
Átque ibi ille cucúlus: "O océlle mi, fíat:
Ét istuc et si ámplius vís dari, dábitur."
Íbi pendentém ferit: iam ámplius órat:
Nón satis id ést mali, ni ámpliust étiam,
Quód bibit, quód comest, quód facit súmpti.
Nóx datur, dúcitur fámilia tóta:
Véstiplica, unctor, aúri custos, flábelliferae, sándaligerulae,
Cántrices, cistéllatrices, núntii renúntii,
Raptóres panis ét peni.
Fit ípse, dum illis cómis est,
Inóps amator.
Haec égo quom cum animo meó reputo,
Vbi quí eget, quam preti sít parvi:
Apage, ámor, non places: níl te utor.
Quamquam íllud est dulce, ésse et bibere, amór amari dát tamen
Satís quod sit aégre:
Fugít forum, fugit suos cognátos,
Fugát se ipsus áb suo contútu.
[Neque eum sibi amicum volunt dici.]
Millé modis amor ignórandust, procul ábdendust atque áb-standust.
Nam qui ín amorem praecípitavit, periít quasi *de* saxó saliat.
Ápage te sís, amor: tuás res tibi habéto.
Ámor amicús mihi né fuas:
Súnt tamen quós miseros mísere maleque hábeas,
Quós tibi fécisti obnóxios.
Cérta res ést ad frugem ádplicare ánimum:
Quámquam ibi grándis capitúr labos.

Bóni sibi haec éxpetunt, rém, fidem, honórem,
Glóriam et grátiam; hóc probis prétiumst.
Eó mihi mágis lubet cúm probis pótius quam
Cum ínprobis vívere vanídicis.

SC. 2.

PHILTO. LYSITELES.

(*Enter Philto from his house.*)

PH. Quo íllic homo fóras se penetrávit ex aédibus?
LY. Pater, ádsum: inperá quidvis néque ero in morá tibi,
Nec látebrose me ábs tuo conspéctu occultábo.
PH. Féceris pár tuis céteris fáctis,
Sí patrem pércoles. Tuám per pietátem,
Nólo ego cum ínprobis té viris, gnáte mi,
Neque ín via neque ín foro necúllum sermonem éxsequi.
Nóvi ego hoc saéculum, móribus quíbus sit:
Málus bonum málum esse volt, út sit sui símilis;
Túrbant, miscent móres mali, rapáx, avarus, ínvidus:
Sácrum profanum, públicum privátum habent, hiúlca gens.
Haéc ego doleo, haec súnt quae excruciant, haéc dies noctis cánto ut caveas.
Quód manu nequeunt tángere, tantum fás habent, quo mánus abstineant:
Cétera rape, trahe, fúge, late.
Lácrumas mi haec quom vídeo eliciunt, quía ego ad hoc genus dúravi hominum.
Quín prius me ad plurís penetravi?
Nam hí mores maiórum laudant, eósdem lutitant quós *conlaúdant.*

Hís ego de ártibus grátiam fácio,
  Ne ínbuas *eís tuom* ingénium.
Meó modo móribus vívito antíquis:
  Quae égo tibi praécipio, ea fácito.
Níhil ego istós moror faéceos móres,
  Quíbus boni sése dedécorant.
Haéc tibi sí mea capésses inpéria,
  Múlta bona in péctore consídent.
LY. Sémper ego usque ad hánc aetatem ab íneunte adulescéntia
Tuís servivi sérvitutem inpériis praeceptís, pater.
Pro ingenio ego me líberum esse rátus sum, pro inperió tuo
Meum animum tibi sérvitutem sérvire aequom cénsui.
PH. Quí homo cum animo inde áb ineunte aetáte depugnát suo,
Vtrum itane esse mávelit ut eum ánimus aequom cénseat,
An ita potius út parentes éum esse et cognatí velint:
Si ánimus hominem pépulit, actumst, ánimo servit, nón sibi:
Sín ipse animum pépulit, vivit, víctor victorúm cluet.
Tú si animum vicísti potius quam ánimus te, est quod gaúdeas.
[Qui ánimum vincunt, quám quos animus, sémper probiorés cluent.
Nimio satiust út opus est ita ésse quam út animó lubet.]
LY. Istaec ego mi sémper habui aetáti integumentúm meae,
Né penetrarem me úsquam, ubi esset dámni conciliábulum,
Né noctu irem obámbulatum neú suom adimerem álteri.
Ne aégritudiném, pater, tibi párerem, parsi sédulo:
Sárta tecta túa praecepta usque hábui mea modéstia.
PH. Exprobras bene quód fecisti? tíbi fecisti, nón mihi:
Mihi quidem aetas áctast ferme, túa istuc refert máxume.
*Béne*facta benefáctis aliis pértegito, ne pérpluant.

Ís probust, quem paénitet quam próbus sit et frugí bonae.
Qui ípsus sibi satís placet, nec próbus est nec frugí bonaè:
Qui ípsus se contémnit, in eost índoles indústriae.
LY. Ób eam rem haec, pater, aútumavi, quía res quaedamst quám volo
Égo me abs te exoráre. PH. Quid id est? dáre iam veniam géstio.
LY. Ádulescenti hinc génere summo, amíco atque aequalí meo,
Mínus qui caute et cógitate suám rem tractavít, pater,
Béne volo illi fácere ego, nisi tú nevis. PH. Nempe dé tuo?
LY. Dé meo: nam quód tuomst meúmst, omne autem méum tuomst.
PH. Quíd is? egetne? LY. Egét. PH. Habuitne rem? LY. Hábuit. PH. Qui eam pérdidit?
Públicisne adfínis fuit an máritumis negótiis?
Mércaturan' án venalis hábuit, ubi rem pérdidit?
LY. Níhil istorum. PH. Quíd igitur? LY. Per cómitatem edepól, pater:
Praéterea aliquantum ánimi causa in déliciis dispérdidit.
PH. Édepol hominem praédicatum fírme et familiáriter,
Quí quidem nusquam pér virtutem rém confregit átque eget.
Níl moror eum tíbi esse amicum cum éius modi virtútibus.
LY. Quía sine omni málitiast, toleráre egestatem éius volo.
PH. Dé mendico mále meretur qui eí dat quod edit aút bibat:
Nam ét illud quod dat pérdit et illi pródit vitam ad míseriam.
Nón eo haec dico, quín quae tu vis égo velim et faciám lubens:
Séd ego hoc verbum quóm illi quoidam díco, praemonstró tibi,

V́t ita te aliorúm miserescat, né tis alios mísereat.
LY. Déserere illum et déiuvare in rébus advorsís pudet.
PH. Pól pudere quám pigere praéstat totidem líteris.
LY. Édepol deum virtúte dicam, páter, et maiorum ét tua
Múlta bona bene párta habemus: béne si amico féceris,
Né pigeat fecísse: ut potius púdeat, si non féceris.
PH. Dé magnis divítiis siquid démas, plus fit án minus?
LY. Mínus, pater: sed cívi inmoeni scín quid cantarí solet?
Quód habes ne habeás et illud quod nón habes habeás velim,
Quándo quidem nec tíbi bene esse póte pati neque álteri.
PH. Scío equidem istuc íta solere fíeri: verum, gnáte mi,
Ís est inmoenis, quoí nihil est qui moénus fungatúr suom.
LY. Deúm virtute habémus et qui nósmet utamúr, pater,
Ét aliis qui cómitati símus benevoléntibus.
PH. Nón edepol tibi pérnegare póssum quicquam quód velis:
Quoí egestatém tolerare vís? loquere audactér patri.
LY. Lésbonico hinc ádulescenti, Chármidai fílio,
Qui íllic habitat. **PH.** Quín comedit quód fuit, quod nón fuit?
LY. Ne éxprobra, patér: multa homini evéniunt quae volt, quaé nevolt.
PH. Méntire edepol, gnáte, atque id nunc fácis hau consuetúdine.
Nám sapiens quidém pol ipsus fíngit fortunám sibi:
Eó non multa quaé nevolt evéniunt, nisi fictór malust.
LY. Múlta illi opera opúst ficturae quí se fictorém probum
Vítae agundae esse éxpetit: sed hic ádmodum adulescéntulust.

PH. Nón aetate, vérum ingenio apíscitur sapiéntia.
Ágedum eloquere, quíd dare illi núnc vis? LY. Nil quicquám, pater:
Tú modo ne me próhibeas accípere, siquid dét mihi.
PH. Án eo egestatem eí tolerabis, síquid ab illo accéperis?
LY. Eó, pater. PH. Pol égo istam volo me rátionem edoceás. LY. Licet.
Scín tu illum quo génere gnatus sít? PH. Scio, adprimé probo.
LY. Sóror illist adúlta virgo grándis: eam cupió, pater,
Dúcere uxorém sine dote. PH. Síne dote uxorém*ne*? LY. Ita,
Tuá re salva: hoc pácto ab illo súmmam inibis grátiam,
Néque commodius úllo pacto ei póteris auxiliárier.
PH. Égone indotatám te uxorem ut pátiar? LY. Patiundúmst, pater:
Ét eo pacto addíderis nostrae lépidam famam fámiliae.
PH. Múlta ego possum dícta docte et quámvis facundé loqui:
Hístoriam veterem átque antiquam haec méa senectus sústinet.
Vérum ego quando te ét amicitiam et grátiam in nostrám domum
Vídeo adlicere, etsi ádvorsatus tíbi fui, istac iúdico:
Tíbi permitto, pósce, duce. LY. Dí te servassínt mihi:
Séd ad istam adde grátiam unum. PH. Quíd id est autem unum? LY. Éloquar:
Túte ad eum adeas, túte concilies, túte poscas. PH. Éccere.
LY. Nímio citius tránsiges: firmum ómne erit quod tu *égeris.*

Grávius tuom erit únum verbum ad eám rem quam centúm mea.
PH. Écce autem in benígnitate hac répperi negótium:
Dábitur opera. LY. Lépidus vivis. haéc sunt aedes, híc habet:
Lésbonicost nómen. age rem cúra: ego te opperiár domi. (*Exit.*)

SC. 3.

PHILTO.

PH. Non óptuma haec sunt néque ut ego aequom cénseo:
Verúm meliora súnt quam quae detérruma.
Sed hoc únum consolátur me atque animúm meum,
Quia quí nil aliud nísi quod sibi solí placet
Consúlit advorsum fílium, nugás agit:
Fit míser ex animo, fáctius nihiló facit.
Suaé senectuti ácriorem hiemém parat,
Quom illam ínportunam témpestatem cónciet.
Sed áperiuntur aédes quo ibam: cómmodum
Ipse éxit Lesbonícus cum servó foras.

SC. 4.

LESBONICVS. STASIMVS. PHILTO.

(*Enter Lesbonicus and Stasimus from the house of Charmides; Philto on one side and unseen till line* 432.)

LE. Minus quíndecim diés sunt, quom pro hisce aédibus
Minás quadraginta áccepisti a Cállicle:

Estne hóc quod dico, Stásime? **ST.** Quom consídero,
Meminísse videor fíeri. **LE.** Quid factúmst eo?
ST. Exéssum, expotum, exúnctum, elutum in bálineis:
Piscátor, pistor ábstulit, lanií, coqui,
Holitóres, myropolae, aúcupes: confít cito:
Non hércle minus divórse distrahitúr cito,
Quam sí formicis tu óbicias papáverem.
LE. Minus hércle in istis rébus sumptumst séx minis.
ST. Quid quód ego frudavi? **LE.** Hém, istaec ratio máxumast.
ST. Non tíbi illud adparére, si sumás, potest,
Nisi tu ínmortale rére esse argentúm tibi.
PH. (*Aside.*) Sero átque stulte, príus quod cautum opórtuit,
Postquám comedit rém, post rationém putat.
LE. Nequáquam argenti rátio conparét tamen.
ST. Ratió quidem hercle adpáret: argentum οἴχεται.
Minás quadraginta áccepisti a Cállicle
Et ille aédis mancupio ábs te accepit. **LE.** Ádmodum.
PH. (*Aside.*) Pol opíno adfinis nóster aedis véndidit.
Patér quom peregre véniet, in portást locus:
Nisi fórte in ventrem fílio conrépserit.
ST. Trapezítae mille dráchumarum Olýmpico,
Quas dé ratione débuisti, rédditae.
LE. Nempe quás spopondi? **ST.** Immó 'quas despondi' ínquito
Pro illo ádulescente, quém tu esse aibas dívitem.
LE. Factum. **ST.** Vt quidem illud périerit. **LE.** Factum íd quoquest:
Nam núnc eum vidi míserum et me eius míseritumst.
ST. Miserét te aliorum tuí nec miseret néc pudet.
PH. Tempúst adeundi. (*Coming forward.*) **LE.** Éstne hic *Philto* qui ádvenit?

Is hérclest ipsus. **ST.** Édepol ne ego istúm velim
Meum fíeri servom cúm suo pecúlio.
PH. Erum átque servom plúrumum Philtó iubet
Salvére, Lesboníсum et Stasimum. **LE.** Dí duint
Tibi, Phílto, quaequomque óptes. quid agit fílius?
PH. Bene vólt tibi. **LE.** Edepol mútuom mecúm facit.
ST. (*Aside.*) Nequam íllud verbumst 'béne volt,' nisi qui
béne facit.
Ego quóque volo esse líber: nequiquám volo.
Hic póstulet frugi ésse: nugas póstulet.
PH. Meus gnátus me ad te mísit, inter te átque nos
Affínitatem ut cónciliarem et grátiam.
Tuam vólt sororem dúcere uxorem: ét mihi
Senténtia eademst ét volo. **LE.** Hau noscó tuom:
Bonís tuis rebus meás res inridés malas.
PH. Homo égo sum, tu homo's: íta me amabit Iúppiter,
Neque té derisum advénio neque dignúm puto.
Verum hóc quod dixi méus me oravit fílius,
Vt tuám sororem póscerem uxorém sibi.
LE. Mearúm me rerum nóvisse aequomst órdinem.
Cum vóstris nostra nón est aequa fáctio:
Affínitatem vóbis aliam quaérite.
ST. Satín tu sanu's méntis aut animí tui,
Qui cóndicionem hanc répudies? nam illúm tibi
Ferentárium esse amícum inventum intéllego.
LE. Abin hínc dierecte? **ST.** Si hércle ire occipiám, votes.
LE. Nisi me áliud quid vis, Phílto, respondí tibi.
PH. Benígniorem, Lésbonice, té mihi,
Quam núnc experior ésse, confidó fore:
Nam et stúlte facere et stúlte fabulárier,
Vtrúmque, Lesboníce, in aetate haú bonumst.
***ST.** Verum hércle* hic dicit. **LE.** Óculum ego effodiám tibi,

Si vérbum addideris. **ST.** Hércle qui dicám tamen:
Nam sí sic non licébit, luscus díxero.
PH. Ita múnc tu dicis nón esse aequiperábilis
Vostrás cum nostris fáctiones átque opes?
LE. Dicó. **PH.** Quid? nunc si in aédem ad cenam véneris
Atque íbi opulentus tíbi par forte obvénerit:
Adpósita cena sít, popularem quám vocant:
Si illí congestae sínt epulae a cluéntibus,
Siquíd tibi placeat quód illi congestúm siet,
Edísne an incenátus cum opulento áccubes?
LE. Edím, nisi si ille vótet. **ST.** At pol ego, etsí votet,
Edim átque ambabus mális expletís vorem,
Et quód illi placeat, praéripiam potíssumum:
Neque illí concedam quícquam de vitá mea.
Verécundari néminem apud mensám decet:
Nam ibi dé divinis átque humanis cérnitur.
PH. Rem fábulare. **ST.** Nón dolo dicám tibi:
Decédam ego illi dé via, de sémita,
De honóre populi: vérum quod ad ventrem áttinet,
Non hércle hoc longe, nísi me pugnis vícerit.
Cena hác annonást síne sacris heréditas.
PH. Sempér tu facito, Lésbonice, hoc cógites,
Id óptumum esse túte uti sis óptumus:
Si id néqueas, saltem ut óptumis sis próxumus.
Nunc cóndicionem hanc, quam égo fero et quam abs té peto,
Dare átque accipere, Lésbonice, té volo.
Di dívites sunt, deós decent opuléntiae
Et fáctiones: vérum nos homúnculi
Scintíllula animae, quám quom extemplo emísimus,
Aequó mendicus átque ille opulentíssumus
Censétur censu ad Ácheruntem mórtuos.
ST. Mirúm quin tu illo técum divitiás feras:

Vbi mórtuos sis, íta sis ut nomén cluet.
PH. Nunc út scias hic fáctiones átque opes
Non ésse neque nos tuám neglegere grátiam:
Sine dóte posco tuám sororem fílio.
Quae rés bene vortat. hábeon pactam? quíd taces?
ST. Pro di ínmortales, cóndicionem quóius modi.
PH. Quin fábulare 'dí bene vortant: spóndeo'?
ST. Eheu,
Vbi úsus nihil erát *ei* dicto, 'spóndeo'
Dicebat: nunc hic, quom ópus est, non quit dícere.
LE. Quom adfínitate vóstra me arbitrámini
Dignum, hábeo vobis, Phílto, magnam grátiam.
Sed si haéc res graviter cécidit stultitiá mea,
Philto, ést ager sub úrbe nobis: eúm dabo
Dotém sorori: nám is de divitiís meis
Solús superfit praéter vitam rélicuos.
PH. Profécto dotem níl moror. **LE.** Certúmst dare.
ST. (*Aside to Lesbonicus.*) Nostrámne, ere, vis nutrícem, quae nos éducat,
Abálienare a nóbis? cave sis féceris:
Quid edémus nosmet póstea? **LE.** Etiam tú taces?
Tibi egón rationem réddam? **ST.** (*Aside.*) Plane périimus,
Nisi quíd ego conminíscor. (*Aloud.*) Philto, té volo.
PH. Siquíd vis, Stasime. **ST.** Huc cóncede aliquantúm. **PH.** Licet.
ST. Arcáno tibi ego hoc díco, ne ille ex té sciat
Neve álius quisquam. **PH.** Créde audacter quídlubet.
ST. Per deós atque homines díco, ne tu illúnc agrum
Tuom síris umquam fíeri neque gnatí tui:
Ei rei árgumenta dícam. **PH.** Audire edepól lubet.
ST. Primum ómnium olim térra quom proscínditur,

In quíncto quoque súlco moriuntúr boves.
PH. Apage. **ST.** Ácheruntis óstium in nostróst agro.
Tum vínum prius quam cóctumst pendet pútidum.
LE. (*Aside.*) Consuádet homini, crédo. etsi sceléstus est,
At mi ínfidelis nón est. **ST.** Audi cétera.
Post íd, frumenti quom álibi messis máxumast,
Tribus tántis illi mínus redit quam obséveris.
PH. Hem,
Istíc oportet óbseri mórés malos,
Si in óbserendo póssint interfíeri.
ST. Neque úmquam quisquamst, quóius ille agér fuit,
Quin péssume ei res vórterit. quorúm fuit,
Alii éxulatum abiérunt, alii emórtui,
Alií se suspendére. em, nunc hic quóius est
Vt ad íncitas redáctust. **PH.** Apage a me ístum agrum.
ST. Magis ápage dicas, si ómnia *ex* me audíveris.
Nam fúlguritae súnt alternis árbores:
Sués moriuntur ángina *hic* acérrume:
Ovés scabrae sunt, tám glabrae, en, quam haec ést manus.
Tum autém Surorum, génus quod patientíssumumst
Hominúm, nemo extat qui íbi sex mensis víxerit:
Ita cúncti solstitiáli morbo décidunt.
PH. Credo égo istuc, Stasime, ita ésse: sed Campáns genus
Multó Surorum iam ántidit patiéntiam.
Sed istést ager profécto, ut te audiví loqui,
Malós in quem omnis públice mittí decet.
Sicút fortunatórum memorant ínsulas,
Quo cúncti qui aetatem égerint casté suam
Convéniant: contra istúc detrudi máleficos
Aequóm videtur, quí quidem istius sít modi.
ST. Hospítiumst calamitátis: quid verbís opust?

Quamvís malam rem quaéras, illic réperias.
PH. At tu hércle et illi et álibi. ST. Cave sis díxeris
Me tíbi dixisse hoc. PH. Díxti *tu* arcanó satis.
ST. Quin híc quidem cupit illum áb se abalienárier,
Siquém reperire póssit, os quoi súblinat.
PH. Meus quídem hercle numquam fíet. ST. Si sapiés quidem. (*Then turning from Philto.*)
Lepide hércle de agro ego húnc senem detérrui:
Nam quí vivamus níhil est, si illum amíserit.
PH. Redeo ád te, Lesboníce. LE. Dic sodés mihi,
Quid hic ést locutus técum? PH. Quid censés? homost:
Volt fíeri liber, vérum quod det nón habet.
LE. Et égo esse locuples, vérum nequiquám volo.
ST. Licitúmst, si velles: núnc, quom nihil est, nón licet.
LE. Quid técum, Stasime? ST. De ístoc quod dixtí modo:
Si anté voluisses, ésses: nunc seró cupis.
PH. De dóte mecum cónveniri níl potis:
Quod tíbi lubet, tute ágito cum gnató meo.
Nunc tuám sororem fílio poscó meo:
Quae rés bene vortat. quíd nunc? etiam cónsulis?
LE. Quid istíc? quando ita vis, dí bene vortant: spóndeo.
PH. Numquam édepol quoiquam tam éxpectatus fílius
Natúst, quamst illud 'spóndeo' natúm mihi.
ST. Di fórtunabunt vóstra consilia. PH. Íta volo.
I hac, Lésbonice, mécum, ut coram núptiis
Dies cónstituatur: eádem haec confirmábimus.
(*Exit Philto to his house.*)
LE. Sed, Stásime, abi huc ad meám sororem ad Cálliclem:
Dic hóc negoti quó modo actumst. ST. Íbitur.
LE. Et grátulator meaé sorori. ST. Scílicet.
LE. Dic Cállicli me ut cónveniat. ST. Quin tu í modo.
LE. De dóte ut videat quíd facto opus sit. ST. Í modo.

am cértumst sine dote haú dare. **ST.** Quin tu í modo.
eque enim ílli damno umquam ésse patiar . . **ST.** Ábi
modo.
eam néglegentiam. **ST.** Í modo. **LE.** Nulló modo
n videtur quín quod peccarim . . **ST.** Í modo.
tissumum mihi id óbsit. **ST.** I modo. **LE.** Ó pater,
quam aspiciam te? **ST.** Í modo, i modo, í modo.
o: tu ístuc cura quód *te* iussi: ego iam híc ero.
(*Exit Lesbonicus, following Philto.*)
ndem ínpetravi abíret. di, vostrám fidem,
re gesta péssume gestám probe,
em ager nobis sálvos est: etsi ád modum
iguost etiám nunc quid ea ré fuat.
álienatur, áctumst de colló meo:
dust peregre clúpeus, galea, sárcina.
t ex urbe, úbi erunt factae núptiae:
tim aliquo in máxumam malám crucem
natum, aut ín Asiam aut in Cíliciam.
c quo mi inperátumst, etsi odi hánc domum,
am éxturbavit híc nos nostris aédibus. (*Exit.*)

ACTVS III.

SC. 1.

CALLICLES. STASIMVS.

(*Enter from Charmides' house.*)

CA. Quó modo tu istuc, Stásime, dixti? ST. Nóstrum erilem fílium
Lésbonicum suám sororem déspondisse: em, hóc modo.
CA. Quoí homini despóndit? ST. Lusitelí, Philtonis fílio,
Síne dote. CA. Sine dóte ille illam in tántas divitiás dabit?
Nón credibile dícis. ST. At tute édepol nullus créduas:
Si hóc non credis, égo credidero.. CA. Quíd? ST. Me nihili péndere.
CA. Quám dudum istuc aút ubi actumst? ST. Ílico, hic ante óstium:
Tám modo, inquit Praénestinus. CA. Tántone in re pérdita
Quam ín re salva Lésbonicus fáctus est frugálior?
ST. Átque quidem ipsus últro venit Phílto oratum fílio.
CA. Flágitium quidem hércle fiet, nísi dos dabitur vírgini.
Póstremo edepol égo istanc ad me rem áttinere intéllego:
Íbo ad meum castígatorem atque áb eo consiliúm petam. (*Exit.*)
ST. Própemodum quid illíc festinet séntio et subolét mihi:
Vt agro evortat Lésbonicum, quándo evortit aédibus.
Ó ere Charmidés, quom absenti hic túa res distrahitúr tibi,

Ýtinam te redísse salvom vídeam, ut inimicós tuos
Ýlciscare et míhi, ut erga te fui ét sum, referas grátiam.
Nímium difficilést reperiri amícum ita ut nomén cluet,
Quoí tuam quom rem crédideris, sine ómni cura dórmias.
Séd generum nostrum íre eccillum vídeo cum adfiní suo.
Néscio quid non sátis inter eos cónvenit: celerí gradu
Eúnt uterque: illé reprehendit húnc priorem pállio:
Haúd ei euscheme ástiterunt. húc aliquantum abscéssero:
Ést lubido orátionem audíre duorum adffnium.
(*Retires to the back of the stage.*)

SC. 2.

LYSITELES. LESBONICVS. STASIMVS.

(*Enter Lesbonicus, followed by Lysiteles.*)

LY. Sta ílico: noli ávorsari néque te occultassís mihi.
LE. Pótin ut me ire quó profectus súm sinas? **LY.** Si in rém tuam,
Lésbonice, essé videatur, glóriae aut famaé, sinam.
LE. Quód est facillumúm facis. **LY.** Quid id ést? **LE.** Amico iniúriam.
LY. Néque meumst neque fácere didici. **LE.** Indóctus quam docté facis.
Quíd faceres, siquís docuisset te út sic odio essés mihi?
Quí mihi bene quom símulas facere, mále facis, male cónsulis.
LY. Égone? **LE.** Tu ne. **LY.** Quíd male facio? **LE.** Quód ego nolo id quóm facis.

LY. Tuaé rei bene consúlere cupio. **LE.** Tún mi es melior quam égo mihi?
Sát sapio, satis ín rem quae sint méam ego conspicio mihi.
LY. Án id est sapere, ut quí beneficium a bénevolente répudies?
LE. Núllum beneficium ésse duco id, quóm quoi facias nón placet.
Scío ego et sentio ípse quid agam néque mens offició migrat
Néc tuis depéllar dictis quín rumori sérviam.
LY. Quíd ais? nam retinéri nequeo quín dicam ea quae prómeres:
Ítan tandem hanc maióres famam trádiderunt tíbi tui,
Vt virtute eorum ánteperta pér flagitium pérderes
Átque honori pósterorum tuórum ut vindex fíeres?
Tíbi paterque avósque facilem fécit et planám viam
Ád quaerundum honórem: tu fecísti ut difficilís foret,
Cúlpā maxumā ét desidiā tuísque stultis móribus.
Praeóptavisti amórem tuom *tu* vírtuti ut praepóneres:
Núnc te hoc facto crédis posse obtégere errata? aha, nón itast.
Cápe sis virtutem ánimo, et corde expélle desidiám tuo.
Átque istum ego agrum tíbi relinqui ob eám rem denixe éxpeto,
Vt tibi sit qui té conrigere póssis: ne omnino ínopiam
Cíves obiectáre possint tíbi, quos tu inimicós habes.
LE. Ómnia ego istaec quaé tu dixti scío, vel exsigná vero:
Vt rem patriam et glóriam maiórum foedarím meum.
Scíbam ut esse mé deceret, fácere non quibám miser:
Íta vi Veneris vínctus, otio áptus in fraudem íncidi:
Séd tibi nunc proinde út merere súmmas habeo grátias.

LY. Át operam períre meam ét te haec dícta corde spérnere
Pérpeti nequeó: simul me parúm pudere té piget.
Ét postremo, nísi mi auscultas átque hoc ut dicó facis,
Túte pone té latebis fácile ne inveniát te honos:
Ín occulto iacébis, quom te máxume clarúm voles.
Pérnovi equidem, Lésbonice, ingénium tuom ingenuom ádmodum:
Scío te sponte nón tuapte errásse, sed amorém tibi
Péctus obscurásse: atque ipse amóris teneo omnís vias.
Ítast amor, ballísta ut iacitur: níl sic celerest néque volat:
Átque is mores hóminum moros ét morosos éfficit.
Mínus placet quod cónsuadetur: quód dissuadetúr placet.
Quom ínopiast, cupiás: quando eius cópiast, tum nón velis.
[**Ílle** qui aspellit, ís conpellit: ílle qui consuadét, votat.]
Ínsanum malúmst hospitium dévorti ad Cupídinem.
Séd te moneo hoc étiam atque etiam ut réputes quid facere éxpetas.
Si ístuc conare út *nunc* facis indícium, tuom incendés genus:
Tum ígitur aquae erit tíbi cupido, génus qui restinguás tuom.
Atqui si eris nánctus, proinde ut córde amantes súnt cati,
Né scintillam quídem relinques, génus qui congliscát tuom.
LE. Fácilest inventú: datur ignis, tam étsi ab inimicó petas.
Séd tu obiurgans me á peccatis rápis deteriorem ín viam.
Meám sororem tíbi dem suades síne dote. aha, non cónvenit
Mé qui abusus tántam rem sum pátriam porro in dítiis

Ésse agrumque habére, egēre illam aútem, ut merito me óderit.
Númquam erit aliénis gravis qui suís se concinnát levem.
Sícut dixi fáciam: nolo té iactari diútius.
LY. Tánton meliust té sororis caúsa egestatem éxsequi
Átque eum me agrum habére quam te, túa qui toleres moénia?
LE. Nólo ego mihi te tám prospicere quí meam egestatém leves,
Séd ut inops infámis ne sim: né mi hanc famam dífferant,
Mé germanam meám sororem in cóncubinatúm tibi,
Sí sine dote *dém*, dedisse mágis quam in matrimónium.
Quís me inprobior pérhibeatur ésse? haec famigerátio
Té honestet, me cónlutulentet sí sine dote dúxeris.
Tíbi sit emoluméntum honoris: míhi quod obiectént siet.
LY. Quíd? te dictatórem censes fóre, si abs te agrum accéperim?
LE. Néque volo neque póstulo neque cénseo: verúm tamen
Ís est honos hominí pudico méminisse officiúm suom.
LY. Scío equidem te animátus ut sis: vídeo, subolet, séntio.
Íd agis ut, ubi adfínitatem intér nos nostram adstrínxeris
Átque eum agrum dederís nec quicquam hic tíbi sit qui vitám colas,
Éffugias ex úrbe inanis, prófugus patriam déseras,
Cógnatos, adfínitatem, amícos factis núptiis.
Méa opera hinc protérritum te meáque avaritia aútument:
Íd me conmissúrum ut patiar fíeri ne animum indúxeris.
ST. Nón enim possum quín exclamem: euge, eúge, Lysitelés, πάλιν.
Fácile palmam habés: hic victust: vícit tua comoédia.

(*Turning to Lesbonicus.*) [Híc agit magis ex árgumento et vérsus meliorés facit.
Étiam ob stultitiám tuam te túeris? multabó mina.]
LE. Quíd tibi interpellátio aut in cónsilium huc accéssiost?
ST. Eódem pacto quo húc accessi abscéssero. **LE.** I hac mecúm domum,
Lýsiteles: ibi de ístis rebus plúra fabulábimur.
LY. Níhil ego in occulto ágere soleo: méus ut animust éloquar:
Sí mihi tua sorór, ut ego aequom cénseo, ita nuptúm datur
Síne dote, neque tu hínc abituru's, quód erit meum id erít tuom:
Sín aliter animátus es, bene quód agas eveniát tibi:
Égo amicus numquám tibi ero alio pácto: sic senténtiast.
(*Exit Lesbonicus abruptly.*)
ST. Ábiit hercle ille. écquid audis, Lýsiteles? ego té volo.
(*Exit Lysiteles abruptly.*)
Híc quoque hinc abiit. Stásime, restas sólus: quid ego núnc agam
Nísi uti sarcinám constringam, et clúpeum ad dorsum adcómmodem,
Fúlmentas iubeám suppingi sóccis? non sistí potest.
Vídeo caculam mílitarem mé futurum hau lóngius.
Átque aliquem ad regem ín saginam *si* érus se coniexít meus,
Crédo ad summos béllatores ácrem—fugitorém fore,
Ét capturum ibi spólia illum qui—méo ero advorsus vénerit.
Égomet quom extemplo árcum et pharetram mi ét sagittas súmpsero,
Cássidem in capút,—dormibo plácidule in tabernáculo.
Ád forum ibo: núdius sextus quoí talentum mútuom
Dédi *reposcam, ut há*beam mecum quód feram viáticum.

SC. 3.

MEGARONIDES. CALLICLES.

ME. Vt míhi rem narras, Cállicles, nulló modo
Potest fíeri prorsus quín dos detur vírgini.
CA. Namque hércle honeste fíeri ferme nón potest
Vt eám perpetiar íre in matrimónium
Sine dóte, quom eius rém penes me habeám domi.
. . . .
ME. . . . .
Paráta dos domíst: nisi expectáre vis
Vt eám sine dote fráter nuptum cónlocet:
Post ádeas tute Phíltonem et dotém dare
Te ei dícas: facere id éius ob amicitiám patris.
Verum hóc ego vereor ne ístaec pollicitátio
Te in crímen populo pónat atque infámiam.
Non témere dicant té benignum vírgini:
Datám tibi dotem ei quám dares eius á patre:
Ex eá largiri te ílli, neque ita ut sít data
Incólumem sistere ílli, et detraxe aútument.
Nunc si ópperiri vís adventum Chármidi,
Perlóngumst: huic ducéndi interea abscésserit
Lubído: atque ea condício vel primáriast.
CA. Eadem ómnia istaec véniunt in mentém mihi.
ME. Vide si hóc utibile mágis atque in rem députas:
Ipsum ádeas Lesboníсum. **CA.** Edoceam ut rés se habet?
Vt égo nunc adulescénti thensaurum índicem
Indómito, pleno amóris ac lascíviae?
Minumé, minume hercle véro: nam certó scio,
Locúm quoque illum omnem úbi situst comédérit.
Quem fódere metuo, sónitum ne ille exaúdiat:

Ne rem ípsam indaget, dótem dare si díxerim.
ME. Quo pácto ergo igitur clám dos depromí potest?
CA. Dum occásio ei *rei* réperiatur, ínterim
Ab amíco alicunde mútuom argentúm rogem.
ME. Potin ést ab amico alicúnde exorarí? CA. Potest.
ME. Gerraé: ne tu illud vérbum actutum invéneris:
'Mihí quidem hercle nón est quod dem mútuom.'
CA. 'Malim hércle ut verum dícas quam ut des mútuom.'
ME. Sed víde consilium sí placet. CA. Quid cónsilist?
ME. Scitum, út ego opinor, cónsilium inveni. CA. Quid est?
ME. Homo cónducatur áliquis iam quantúm potest
Ignóta facie, quaé non visitáta sit.
Mendácilocum aliquem *esse hóminem oportet dé foro,*
Falsídicum, confidéntem. CA. Quid tum póstea?
ME. Is homo éxornetur gráphice in peregrinúm modum,
Quasi ád adulescentem á patre ex Seleúcia
Veniát: salutem ei núntiet verbís patris:
Illúm bene gerere rem ét valere et vívere
Et eúm rediturum actútum. ferat epístulas
Duas: eás nos consignémus, quasi sint á patre.
Illí det alteram, álteram dicát tibi
Dare sése velle. CA. Pérge porro dícere.
ME. Seque aúrum ferre vírgini dotem á patre
Dicát patremque id iússisse aurum tíbi dare.
Tenés iam? CA. Propemodo, átque ausculto pérlubens.
ME. Tum tu ígitur demus ádulescenti aurúm dabis,
Vbi erít locata vírgo in matrimónium.
CA. Scite hércle sane. ME. Hoc, úbi thensaurum effóderis,
Suspícionem ab ádulescente amóveris.
Censébit aurum esse á patre adlatúm tibi:
Tu dé thensauro súmes. CA. Satis scite ét probe:
Quamquam hóc me aetatis sýcophantarí pudet.

Sed epístulas quando óbsignatas ádferet,
Nonne árbitrare súi adulescentem ánuli
Patérni signum nóvisse? **ME.** Etiam tú taces?
Sescéntae ad eam rem caúsae possunt cónligi:
Eum quem hábuit perdidit, álium post fecít novom.
Iam si óbsignatas nón feret, dici hóc potest
Apud pórtitores eás resignatás sibi
Inspéctasque esse. in húius modi negótio
Diém sermone térere segnitiés merast:
Quamvís sermones póssunt longi téxier.
Abi ád thensaurum iám confestim clánculum:
Servós, ancillas ámove: atque audín? **CA.** Quid est?
ME. Vxórem quoque eampse hánc rem uti celés face:
Nam pól tacere númquam quicquamst quód queat.
Quid núnc stas? quin tu hinc *te* ámoves et té moves?
Aperí, deprome inde aúri ad hanc rem quód sat est:
Contínuo operta dénuo: sed clánculum,
Sicút praecepi: cúnctos exturba aédibus.
CA. Ita fáciam. **ME.** At enim nimis lóngo sermone útimur:
Diém conficimus, quóm iam properatóst opus.
Nihil ést de signo quód vereare: mé vide.
Lepidást illa causa, ut cónmemoravi, dícere
Apud pórtitores ésse inspectas. dénique
Diéi tempus nón vides? quid illúm putas
Natúra illa atque ingénio? iam dudum ébriust.
Quidvís probare póterit: tum, quod máxumumst,
Adférre, non se pétere hinc dicet. **CA.** Iám sat est.
ME. Ego sýcophantam iám conduco dé foro
Epístulasque iám consignabó duas
Eumque húc *ad* adulescéntem meditatúm probe
Mittam. **CA.** Éo ego *ergo* igitur íntro ad officiúm meum:
Tu istúc age. **ME.** Actum réddam nugacíssume.

ACTVS IV.

SC. 1.

CHARMIDES.

(*Enter Charmides just arrived from the Piraeus.*)

Sálipotenti et múltipotenti Ióvis fratri aethereí Neptuno
Laétus lubens laudés ago gratas grátisque habeo et flúctibus salsis,
Quós penes mei *fuít* potestas, bónis meis quid foret ét meae vitae,
Quóm suis me ex locís in patriam urbem *úsque incolumem* réducem faciunt.
Átque tibi ego, Neptúne, ante alios deós gratis ago atque hábeo summas.
Nám te omnes saevómque severumque, ávidis moribús conmemorant,
Spúrcificum, inmanem, íntolerandum, vésanum: *ego* contra ópera expertus.
Nám pol placido te ét clementi eo usqué modo ut volui usús sum in alto.
Átque hanc tuam apud hómines gloriam aúribus iam accéperam ante:
Paúperibus te párcere solitum, dítis damnare átque domare.
Ábi, laudo: scis órdine ut aequomst tráctare homines: hóc dis dignumst:

Fídus fuisti: infídum esse iterant. nam ábsque foret te, sát scio in alto
Dístraxissent dísque tulissent sátellites tui míserum foede,
Bónaque item omnia úna mecum pássim caeruleós per campos:—
Íta iam quasi canés, hau secus, circúmstabant navem túrbine venti:
Ímbres fluctusque átque procellae infénsae *fremere*, frángere malum,
Rúere antennas, scíndere vela:—ní pax propitiá foret praesto.
Ápage a me sis: dehínc iam certumst ótio dare me: sátis partum habeo,
Quíbus aerumnis déluctavi, fílio dum divítias quaero.

(*Enter Sycophanta at back of stage, in foreign costume with an extravagantly large hat.*)

Sed quís hic est qui in plateam íngreditur
Cum nóvo ornatu speciéque simul?
Pol, quámquam domi cupio, ópperiar;
Quam hic rém gerat animum advórtam.

SC. 2.

SYCOPHANTA. CHARMIDES.

SY. (*Not seeing Charmides.*) Huíc ego die nomén Trinummo fácio: nam ego operám meam
Tríbus nummis hodié locavi ad ártis nugatórias.
Ádvenio ex Seleúcia, Macédonia, Asia atque Árabia,
Quás ego neque oculís neque pedibus úmquam usurpaví meis.

Víden egestas quíd negoti dát homini miseró mali?
Quín ego nunc subigór trium nummum caúsa ut hasce epístulas
Dícam ab eo homine me áccepisse, quem égo qui sit homo néscio,
Néque novi neque nátus necne fúerit id solidé scio.
CH. (*Aside.*) Pól hic quidem fungíno generest: cápite se totúm tegit.
Íllurica faciés videtur hóminis: eo ornatu ádvenit.
SY. Ílle qui me condúxit, ubi condúxit abduxít domum:
Quaé voluit mihi díxit, docuit ét praemonstravít prius,
Quó modo quicque agerém. nunc adeo síquid ego addidero ámplius,
Eó conductor mélius de me núgas conciliáverit.
Út ille me exornávit, ita sum ornátus: argentum hóc facit.
Ípse ornamenta á chorago haec súmpsit suo períclo:
Núnc ego si potero órnamentis hóminem circumdúcere,
Dábo operam ut me ipsúm plane esse sýcophantam séntiat.
CH. (*Aside.*) Quám magis specto, mínus placet mi ea hóminis facies: míra sunt
Ni íllic homost aut dórmitator aút sector zonárius.
Lóca contemplat, círcumspectat sése atque aedis nóscitat:
Crédo edepol quo móx furatum véniat speculatúr loca.
Mágis lubidost óbservare quíd agat: ei rei operám dabo.
SY. Hás regiones démonstravit míhi ille conductór meus:
Ápud illas aedís sistendae míhi sunt sycophántiae.
Fóris pultabo. CH. (*Aside.*) Ad nóstras aedis híc quidem habet rectám viam:
Hércle opinor mi ádvenienti hac nóctu agitandumst vígilias.
SY. (*Knocking at the door of Charmides' house.*) Áperite hoc, aperíte. heus, ecquis his fóribus tutelám gerit?

CH. Quíd, adulescens, quaéris? quid vis? quíd istas pultas? **SY.** Heús, senex,
Lésbonicum hinc ádulescentem quaéro, in his regiónibus
Vbi habitet, et item álterum ad istanc cápitis albitúdinem,
Cálliclem *quem* aibát vocari qui hás mihi dedit epístulas.
CH. (*Aside.*) Meúm gnatum hic quidem Lésbonicum quaérit et amicúm meum
Quoí ego liberósque bonaque cónmendavi Cálliclem.
SY. Fác me si scis cértiorem, hisce hómines ubi habitént, pater.
CH. Quíd eos quaeris? aút quis es? aut únde's? aut unde ádvenis?
SY. Cénsus quom *sum* iúratori récte rationém dedi.
Múlta simul rogás: nescio quid éxpediam potíssumum.
Si únumquidquid síngillatim et plácide percontábere,
Ét meum nomen ét mea facta et ítinera ego faxó scias.
CH. Fáciam ita ut vis: ágedum, nomen prímum memora tuóm mihi.
SY. Mágnum facinus íncipissis pétere. **CH.** Quid ita? **SY.** Quía, pater,
Si ánte lucem ire *hércle* occipias á meo primo nómine,
Cóncubium sit nóctis prius quam ad póstremum pervéneris.
CH. Ópus factost viático ad tuom nómen, ut tu praédicas.
SY. Ést minusculum álterum quasi vásculum vinárium.
CH. Quíd *id* est tibi nomén, adulescens? **SY.** Páx, id est nomén mihi:
Hóc cotidiánumst. **CH.** Edepol nómen nugatórium:
Quási dicas, siquíd crediderim tíbi, pax periisse ílico.
(*Aside.*) Híc homo solide sýcophantast. (*Aloud.*) quíd ais tu, adulescéns? **SY.** Quid est?
CH. Éloquere, isti tíbi quid homines débent quos tu quaéritas?

SY. Páter istius ádulescentis dédit has duas mi epístulas,
Lésbonici: is míst amicus. CH. (*Aside.*) Téneo hunc manufestárium:
Mé sibi epistulás dedisse dícit. ludam hominém probe. 51
SY. Íta ut occepi, si ánimum advortas, dícam. CH. Dabo operám tibi.
SY. Hánc me iussit Lésbonico dáre suo gnato epístulam
Ét item hanc alterám suo amico Cállicli iussít dare. 54
CH. (*Aside.*) Míhi quoque edepol, quom híc nugatur, cóntra nugarí lubet.
(*Aloud.*) Vbi ipse erat? SY. Bene rém gerebat. CH. Érgo ubi? SY. In Seleúcia.
CH. Áb ipsone istas áccepisti? SY. E mánibus dedit mi ipse ín manus.
CH. Quá faciest homó? SY. Sesquipede quídamst quam tu lóngior.
CH. (*Aside.*) Haéret haec res, sí quidem ego absens súm quam praesens lóngior. 59
(*Aloud.*) Nóvistine hominém? SY. Ridicule rógitas, quicum uná cibum
Cápere soleo. CH. Quíd est ei nomen? SY. Quód edepol hominí probo.
CH. Lúbet audire. SY. Illi édepol—illi—ílli—(*Aside.*) vae miseró mihi.
CH. Quíd est negoti? SY. Dévoravi nómen inprudéns modo.
CH. Nón placet qui amícos intra déntis conclusós habet. 64
SY. Átqui etiam modo vórsabatur míhi in labris primóribus.
CH. (*Aside.*) Témperi huic hodie ánteveni. SY. (*Aside.*) Téneor manufestó miser.
CH. Iám reconmentátu's nomen? SY. (*Aside.*) Deúm me hercle atque hominúm pudet.

CH. Víde modo hominem ut nóris. SY. Tamquam mé: sed fieri istúc solet:
Quód in manu teneás atque oculis vídeas, id desíderes.
Líteris recónminiscar: C ést principium nómini.
CH. Cállias? SY. Non ést. CH. Callippus? SY. Nón est. CH. Callidémides?
SY. Nón est. CH. Callinícus? Non est. CH. Cállimarchus? SY. Níl agis:
Néque adeo edepol flócci facio, quándo egomet meminí mihi.
CH. Át enim multi Lésbonici súnt hic: nisi nomén patris
Díces, non possum ístos monstrare hómines quos tu quaéritas.
Quód ad exemplumst? cóniectura sí reperire póssumus.
SY. Ád hoc exemplumst: Chăr. CH. Chares? an Cháricles? numnam Chármides?
SY. Hem,
Ístic erit: qui istúm di perdant. CH. Díxi ego iam dudúm tibi:
Béne te potius dícere aequomst hómini amico quám male.
SY. Sátin inter labra átque dentis brátuit vir minumí preti?
CH. Né male loquere abséntí amico. SY. Quíd ille ergo ignavíssumus
Látitabat mihi? CH. Si ádpellasses, réspondisset nómini.
Séd ubi ipsest? SY. Pol illúm reliqui ad Rhádamantem in Cercópia.
CH. (*Aside.*) Quís homost me insipiéntior qui ipse égomet ubi sim quaéritem?
Séd nil discondúcit huic rei. (*Aloud.*) quíd ais? quid hoc quod té rogo?
Quós locos adísti? SY. Nimium mírimodis mirábilis.
CH. Lúbet audire, nísi molestumst. SY. Quín discupio dícere.
Ómnium primum in Póntum advecti ad Árabiam terrám sumus.

CH. Eho,
Án etiam Arabiást in Ponto? **SY.** Est: nón illa ubi tus gígnitur,
Séd ubi absinthiúm fit ac cunĉta gallinácea.
CH. (*Aside.*) Nímium graphicum hunc núgatorem. séd ego sum insipiéntior,
Qui égomet unde rédeam hunc rogitem, quae égo sciam atque hic nésciat:
Nísi quia lubet éxperiri quo évasurust dénique.
(*Aloud.*) Séd quid ais? quo inde ísti porro? **SY.** Si ánimum advortes, éloquar:
Ád caput amnis quí de caelo exóritur sub solió Iovis.
CH. Súb solio Iovís? **SY.** Ita dico. **CH.** E caélo? **SY.** Atque e medió quidem.
CH. Eho,
Án etiam in caelum éscendisti? **SY.** Immo hóriola advectí sumus
Vsque aqua advorsá per amnem. **CH.** An tu étiam vidistí Iovem?
SY. *Éum* alii di isse ád villam aibant sérvis depromptúm cibum.
Deínde porro . . **CH.** Deínde porro nólo quicquam praédices.
SY. *Táceo ego* hercle, sí molestumst. **CH.** Nám pudicum néminem
Praédicare opórtet qui abs terra ád caelum pervénerit.
SY. Fáciam ita, ut te vélle video. séd monstra hosce hominés mihi
Quós ego quaero, quíbus me oportet hás deferre epístulas.
CH. Quíd ais? tu nunc sí forte eumpse Chármidem conspéxeris
Íllum quem tibi istás dedisse cónmemoras epístulas,

Nóverisne hominém? **SY.** Ne tu edepol me árbitrare béluam,
Quí quidem non novísse possim quícum aetatem exégerim.
Án ille tam esset stúltus mihi qui mílle nummum crédderet
Phílippum, quod me aurúm deferre iússit ad gnatúm suom
Átque ad amicum Cálliclem, quoi rem aíbat mandasse híc suam?
Míhin concrederét, ni me ille et égo illum novissem ádprobe?
CH. (*Aside.*) Énimvero ego nunc sýcophantae huic sýcophantarí volo,
Si húnc possum illo mílle nummum Phílippum circumdúcere,
Quód sibi me dedísse dixit. quem égo qui sit homo néscio
Néque oculis ante húnc diem umquam vídi, eine aurum créderem?
Quoí, si capitis rés sit, nummum númquam credam plúmbeum.
Ádgrediundust híc homo mi astu. (*Aloud.*) heus, Páx, te tribus verbís volo.
SY. Vél trecentis. **CH.** Háben tu id aurum, quód accepisti a Chármide?
SY. Átque etiam Philippúm, numeratum illíus in mensá manu,
Mílle nummum. **CH.** Némpe ab ipso id áccepisti Chármide?
SY. Mírum quin ab avo éius aut proavo accíperem, qui sunt mórtui.
CH. Ádulescens, cedodum ístuc aurum míhi. **SY.** Quod ego dem aurúm tibi?
CH. Quód te a me accepísse fassu's. **SY.** Ábs te accepisse? **CH.** Íta loquor.

SY. Quís tu homo's? **CH.** Qui mílle nummum tíbi dedi ego sum Chármides.
SY. Néque edepol tu is és neque hodie is úmquam eris, auro huíc quidem.
Ábi sis, nugatór: nugari núgatori póstulas.
CH. Chármides ego súm. **SY.** Nequiquam herclé es: nam nihil aurí fero.
Nímis argute *me* óbrepsisti in eápse occasiúncula:
Póstquam ego me aurum férre dixi, póst tu factu's Chármides:
Príus non tu is eras quam aúri feci méntionem. níl agis:
Proín tute itidem ut chármidatu's, rúrsum *te* dechármida.
CH. Quís ego sum igitur, sí quidem is non sum quí sum? **SY.** Quid id ad me áttinet?
Dúm ille ne sis quem égo esse nolo, sís mea causa quí lubet.
Príus non is eras quí eras: nunc is fáctu's qui tum nón eras.
CH. Áge siquid agis. **SY.** Quíd ego agam? **CH.** Aurum rédde. **SY.** Dormitás, senex.
CH. Fássu's Charmidém dedisse aurúm tibi. **SY.** Scriptúm quidem.
CH. Próperas an non próperas ire actútum ab his regiónibus,
Dórmitator, príus quam ego hic te iúbeo mulcarí male?
SY. Quam ób rem? **CH.** Quia illum quem émentitu's ís ego sum ipsus Chármides,
Quém tibi epistulás dedisse aiébas. **SY.** Eho, quaeso án tu is es?
CH. Ís enimvero sum. **SY.** Aín tu tandem? is ípsusne's? **CH.** Aio. **SY.** Ípsus es?
CH. Ípsus, inquam, Chármides sum. **SY.** Ergo ípsusne's? **CH.** Ipsíssumus.

Ábin hinc ab oculís? SY. Enimvero séro quoniam h
ádvenis,
Vápulabis meo árbitratu ét novorum aedílium.
CH. Át etiam maledícis? SY. Immo, sálvos quando quid
ádvenis,
Dí me perdant sí te flocci fácio an periissés prius.
Égo ob hanc operam argéntum accepi: té macto inf
túnio.
'Céterum qui sís, qui non sis, flóccum non intérduim.
Íbo ad illum, renúntiabo, quí mihi tris nummós dedit,
V́t sciat se pérdidisse. ego ábeo. male vive ét vale:
Quí di te omnes ádvenientem péregre perdant, Chármid
(*Exit.*)

CH. Postquam ílle hinc abiit, póst loquendi líbere
Vidétur tempus vénisse atque occásio.
Iam dúdum meum ille péctus pungit áculeus,
Quid illí negoti fúerit ante aedís meas.
Nam epístulae illae míhi concenturiánt metum
In córde et illud mílle nummum, quám rem agat.
Numquam édepol temere tínnit tintinnábulum:
Nisi qui íllud tractat aút movet, mutúmst, tacet.
(*Observing Stasimus approach.*) Sed quís hic est qui h
in pláteam cursuram íncipit?
Lubet óbservare quíd agat: huc concésseró.
(*Retires to the back of the stage.*)

SC. 3.

STASIMVS. CHARMIDES.

(*Enter Stasimus rather drunk.*)

ST. Stásime, fac te própere celerem, récipe te ad dominúm domum,
Né subito metus éxoriatur scápulis stultitiá *tua.*
Ádde gradum, adproperá: iam dudum fáctumst quom abiistí domo.
Cáve sis tibi ne búbuli in te cóttabi crebrí crepent,
Si áberis ab eri quaéstione: né destiteris cúrrere.
(*Pausing and looking at his hand.*) Écce hominem te, Stásime, nihili: sátin in thermopólio
Cóndalium es oblítus, postquam thérmopotasti gútturem?
Récipe te et recúrre petere *ré* recenti. **CH.** (*Aside.*) Huic, quísquis est,
Gúrguliost exércitor, is hóminem cursurám docet.
ST. Quíd, homo nihili, nón pudet te? tríbusne te potériis
Mémoriae esse oblítum? an veró, quia cum frugi hóminibus
Íbi bibisti, qui áb alieno fácile cohiberént manus,—
Chíruchus fuit, Cérconicus, Crínnus, Cricolabus, Cóllabus,
Cóllicrepidae, crúricrepidae, férriteri, mastígiae,—
Ínter eosne hominés condalium té redipisci póstulas,
Quórum hercle unus súrpuerit currénti cursorí solum?
CH. (*Aside.*) Íta me di ament, gráphicum furem. **ST.** Quíd ego quod períit petam?
Nísi etiam labórem ad damnum ádponam ἐπιθήκην ínsuper.

Quín tu quod perít periisse dúcis? cape vorsóriam:
Récipe te ad erum. CH. (*Aside.*) Nón fugitivost híc homo: conmeminít domi.
ST. V́tinam veteres *véterum mores*, véteres parsimóniae
Pótius *in* maióre honore hic éssent quam morés mali.
CH. (*Aside.*) Di ínmortales, básilica hic quidem fácinora inceptát loqui:
Vétera quaerit, vétera amare hunc móre maiorúm scias.
ST. Nám nunc homines níhili faciunt quód licet nisi quód lubet.
Ámbitio iam móre sanctast, líberast a légibus:
Scúta iacere fúgereque hostis móre habent licéntiam:
Pétere honorem pró flagitio móre fit. CH. (*Aside.*) Morem ínprobum.
ST. Strénuos *nunc* praéterire móre fit. CH. (*Aside.*) Nequám quidem.
ST. Móres leges pérduxerunt iám in potestatém suam,
Mágis quis sunt obnóxiosae quám parentes líberis.
Eaé misere etiam ad párietem sunt fíxae clavis férreis,
V́bi malos morés adfigi nímio fuerat aéquius.
CH. (*Aside.*) Lúbet adire atque ádpellare hunc: vérum ausculto pérlubens
Ét metuo, si cónpellabo, ne áliam rem occipiát loqui.
ST. Néque istis quicquam lége sanctumst: léges mori sérviunt,
Móres autem rápere properant quá sacrum qua públicum.
CH. (*Aside.*) Hércle istis malám rem magnam móribus dignúmst dari.
ST. Nón hoc publice ánimum advorti: nam íd genus hominum hóminibus
V́nivorsis ést advorsum atque ómni populo mále facit.
Mále fidem servándo illis quoque ábrogant etiám fidem,

Quí nil meriti: quíppe eorum ex ingénio ingenium horúm probant.
Síquoi mutuóm quid dederis, fít pro proprio pérditum:
Quóm repetas, inimícum amicum invénias benefició tuo.
[Sí mage exigere occípias, duarum rérum exoritur óptio:
Vél illud quod credíderis perdas vél illum amicum amíseris.]
Hóc qui in mentem vénerit mi? re ípsa modo conmónitus sum.
CH. (*Aside.*) Méus est hic quidem Stásimus servos. **ST.** Nam égo talentum mútuom
Quoí dederam, talénto inimicum mi émi, amicum véndidi.
Séd ego sum insipiéntior qui rébus curem públicis
Pótius quam, id quod próxumumst, meo térgo tutelám geram:
Éo domum. **CH.** Heus tu, asta ílico: audi, heús tu. **ST.** Non sto. **CH.** Té volo.
ST. Quíd, si egomet te vélle nolo? **CH.** Ah nímium, Stasime, saéviter.
ST. Émere meliust quoi ímperes. **CH.** Pol ego émi atque argentúm dedi:
Séd si non dicto aúdiens est, quíd ago? **ST.** Da magnúm malum.
CH. Béne mones: ita fácere certumst. **ST.** Nísi quidem es obnóxius.
CH. Sí bonust, obnóxius sum: sín secust, faciam út mones.
ST. Quíd id ad me attinét bonisne sérvis tu utare án malis?
CH. Quía boni malíque in ea re párs tibist. **ST.** Partem álteram
Tíbi permitto, illam álteram apud me quód bonist adpónito.
CH. Sí eris meritus, fíet. respice húc ad me: ego sum Chármides.

ST. Hém, quis est qui méntionem homo hóminis fecit óptumi?
CH. Ípsus homo optumús. ST. Mare, terra, caélum, di vostrám fidem.
Sátin ego oculis pláne video? estne ípsus an non ést? is est.
Cérte is est, is ést profecto. o mí ere exoptatíssume,
Sálve. CH. Salve, Stásime. ST. Salvom té . . CH. Scio et credó tibi.
Séd omitte alia: hoc míhi responde: líberi quid agúnt mei
Quós reliqui hic fílium atque fíliam? ST. Vivónt, valent.
CH. Némpe uterque? ST. Vtérque. CH. Di me sálvom et servatúm volunt.
Cétera intus ótiosse pércontabor quaé volo:
Eámus intro: séquere. ST. Quonam té agis? CH. Quonam nísi domum?
ST. Hícine nos habitáre censes? CH. Ýbinam ego alibi cénseam?
ST. Iám . . CH. Quid iam? ST. Non súnt nostrae aedes ístae. CH. Quid ego ex te aúdio?
ST. Véndidit tuos gnátus aedis. CH. Périi. ST. Praesentáriis
Árgenti minís numeratis. CH. Quót? ST. Quadraginta. CH. Óccidi.
Quís eas emit? ST. Cállicles, quoi tuám rem conmendáveras:
Ís habitatum huc cónmigravit nósque exturbavít foras.
CH. Ýbi nunc filiús meus habitat? ST. Híc in hoc postículo.
CH. Mále disperii. ST. Crédidi aegre tíbi id, ubi audissés, fore.
CH. Égo miser summís periclis súm per maria máxuma
Véctus, capitalí periclo pér praedones plúrumos
Mé servavi, sálvos redii: núnc hic disperií miser
Própter eosdem quórum causa fui hác aetate exércitus:

limit animam mi aégritudo: Stásime, tene me. (*Falls half-fainting into the arms of Stasimus.*) **ST.** Vísne aquam
bi petam? **CH.** Res quom ánimam agebat, túm esse offusam opórtuit.

SC. 4.

CALLICLES. CHARMIDES. STASIMVS.

(*Enter Callicles, spade in hand.*)

CA. Quid hoc híc clamoris aúdio ante aedís meas?
CH. O Cállicles, o Cállicles, o Cállicles,
Qualíne amico méa conmendaví bona?
CA. Probo ét fideli et fído et cum magná fide:
Et sálve et salvom te ádvenisse gaúdeo.

. . . .

. . . .

. . . .

CH. Credo, ómnia istaec sí ita sunt ut praédicas.
Sed quís istest tuos ornátus? **CA.** Ego dicám tibi:
Thensaúrum effodiebam íntus dotem fíliae
Tuae quaé daretur. séd intus narrabó tibi
Et hóc et alia: séquere. **CH.** Stasime. **ST.** Hem.
CH. Strénue
Curre ín Piraeum atque únum curriculúm face.
Vidébis iam illic návem qua advectí sumus.
Iubéto Sagariónem quae inperáverim
Curáre ut efferántur, et tu itó simul.
Solútumst portitóri iam portórium.

ST. Nihil ést morae. **CH.** Cito ámbula : actutúm redi.
ST. Illíc sum atque hic sum. **CA.** Séquere tu hac me intró. **CH.** Sequor.
(*Exeunt Callicles and Charmides.*)
ST. Hic méo ero amicus sólus firmus réstitit
Neque démutavit ánimum de firmá fide,
Quamquám labores múltos ob rem et *líberos*
Abséntis mei eri eum égo cepisse cénseo.
Sed hic únus, ut ego súspicor, servát fidem.

ACTVS V.

SC. 1.

LYSITELES.

Hic homóst omnium hominum praécipuos,
Voluptátibus gaudiisque ántepotens.
Ita cómmoda quae cupio éveniunt,
Ita gaúdiis gaudium súppeditat.
Módo me Stasimus Lésbonici sérvos convenít *domi*:
Ís mihi dixit súom erum peregre huc ádvenisse Chármidem.
Núnc mi is propere cónveniundust, út quae cum eius fílio
Égi ei rei patér siț fundus pótior. eo *ego*: séd fores
Haé sonitu suó moram mihi óbiciunt incómmode.

SC. 2.

CHARMIDES. CALLICLES. LYSITELES.

(*Charmides and Callicles enter from the house, not seeing Lysiteles.*)

CH. Néque fuit neque erít neque esse quémquam hominem in terra árbitror,
Quóius fides fidélitasque amícum erga aequiperét tuam:
Nam éxaedificavísset me ex hisce aédibus, absque té foret.
CA. Síquid amicum ergá bene feci aut cónsului fidéliter,

Nón videor meruísse laudem, cúlpa caruisse árbitror.
Nám beneficium, hómini proprium quód datur, prorsúm perit:
Quód datum utendúmst, repetundi id cópiast, quandó velis
CH. Ést ita ut tu dícis. sed ego hoc néqueo mirarí satis
Eúm sororem déspondisse suam ín tam fortem fámiliam.
CA. Lýsiteli quidém Philtonis fílio. **LY.** (*Aside.*) Enim me nóminat.
CH. Fámiliam optumam óccupavit. **LY.** (*Aside.*) Quíd ego cesso hos cónloqui?
Séd maneam etiam, opínor: namque hoc cómmodum ordítúr loqui.
CH. Váh. **CA.** Quid est? **CH.** Oblítus intus dúdum tibi sum dícere:
Módo mi advenientí nugator quídam occessit óbviam,
Nímis pergraphicus sýcophanta. is mílle nummum se aúreum
Meó datu tibi férre et gnato Lésbonico aibát meo:
Quem égo nec qui esset nóveram neque úsquam conspexí prius.
Séd quid rides? **CA.** Meo ádlegatu vénit, quasi qui aurúm mihi
Férret abs te quód darem tuae gnátae dotem: ut fílius
Túos, quando illi a mé darem, esse adlátum id abs te créderet
Neú qui rem ipsam pósset intellégere, thensaurúm tuom
Mé penes esse, atque á me lege pópuli patrium pósceret.
CH. Scíte edepol. **CA.** Megarónides conmúnis hoc meus ét tuos
Bénevolens conméntust. **CH.** Quin conlaúdo consilium ét probo.

LY. (*Aside*). Quíd ego ineptus, dúm sermonem véreor interrúmpere,
Sólus sto nec quód conatus sum ágere ago? homines cónloquar.
CH. Quís hic est qui huc ad nós incedit? **LY.** Chármidem socerúm suom
Lýsiteles salútat. **CH.** Di dent tíbi, Lysiteles, quaé velis.
CA. Nón ego sum salúte dignus? **LY.** Ímmo salve, Cállicles.
Húnc priorem aequómst me habere: túnica propior pálliost.
CA. Deós volo consília *vobis* vóstra recte vórtere.
CH. Fíliam meam tíbi desponsam esse aúdio. **LY.** Nisi tú nevis.
CH. Ímmo hau nolo. **LY.** Spónden tu ergo tuám gnatam uxorém mihi?
CH. Spóndeo et mille aúri Philippum dótis. **LY.** Dotem níl moror.
CH. Si ílla tibi placét, placenda dós quoquest quam dát tibi.
Póstremo quod vís non duces, nísi illud quod non vís feres.
CA. Iús hic orat. **LY.** Ínpetrabit te ádvocato atque árbitro.
Ístac lege fíliam tuam spónden mi uxorém dari?
CH. Spóndeo. **CA.** Et ego spóndeo itidem. **LY.** O sálvete adfinés mei.
CH. Átqui edepol sunt rés quas propter tíbi tamen suscénsui.
LY. Quíd ego feci? **CH.** Meúm corrumpi quía perpessu's fílium.
LY. Si íd mea voluntáte factumst, ést quod mihi suscénseas.
Séd sine me hoc abs te ínpetrare quód volo. **CH.** Quid id ést? **LY.** Scies:

Síquid stulte fécit, ut ea míssa facias ómnia.
Quíd quassas capút? CH. Cruciatur cór mi et metuo. L[Y]. Quídnam id est?
CH. Quóm ille itast ut *eum* ésse nolo, id crúcior: metuo, [ne] tibi
Dénegem quod me óras, ne me léviorem erga té putes.
Nón gravabor: fáciam ita ut vis. LY. Próbus es: eo [ut] illum évocem.
CH. Míserumst male promérita ut merita sínt si ulcisci n[on] licet.
LY. (*Knocking at the door.*) Áperite hoc, aperíte proper[e] et Lésbonicum, sí domist, s[e]
Évocate: ita súbitumst propere quód eum conventúm volo.

SC. 3.

LESBONICVS. LYSITELES. CHARMIDES. CALLICLES.

LE. (*Lesbonicus coming out of the house.*) Quís homo tam tumúltuoso sónitu me excivít foras?
LY. Bénevolens tuos átque amicus. LE. Sátine salvae? díc mihi.
LY. Récte: tuom patrém rediisse sálvom peregre gaúdeo.
LE. Quís id ait? LY. Ego. LE. Tún vidisti? LY. Et túte item videás licet.
LE. Ó pater, patér mi, salve. CH. Sálve multum, gnáte mi.
LE. Síquid tibi, patér, laboris.. CH. Níhil [...] time:

Béne re gesta sálvos redeo. sí tu modo frugi ésse vis,
Haéc tibi pactast Cállicletis fília. **LE.** Ego ducám, pater,
Ét eam et siquam aliám iubebis. **CH.** Quámquam tibi suscénsui,
Míseria *una* uní quidem hominist ádfatim. **CA.** Immo huíc parumst:
Nám si pro peccátis centum dúcat uxorés, parumst.
LE. Át iam posthac témperabo. **CH.** Dícis, si faciés modo.
LY. Númquid causaest quín uxorem crás domum ducam? **CH.** Óptumumst.
Tu ín perendinúm paratus sís ut ducas. CANTOR. Plaúdite.

METRA HVIVS FABVLAE HAEC SVNT.

Ver. 1 ad 222 iambici senarii
„ 223 ad 231 bacchiaci tetrametri acatalecti
„ 232 bacchiacus dimeter acatalectus
„ 233 et 234 iambici septenarii
„ 235 bacchiacus dimeter catalecticus
„ 236 trochaicus octonarius
„ 237 et 238 trochaici septenarii
„ 239 et 240 bacchiaci tetrametri acatalecti
„ 241 bacchiacus dimeter acatalectus
„ 242 trochaicus septenarius
„ 243 ad 251 cretici tetrametri catalectici
„ 252 trochaicus octonarius
„ 253 trochaicus septenarius
„ 254 et 255 iambici dimetri acatalecti
„ 256 iambica tripodia catalectica
„ 257 et 258 anapaestici dimetri
„ 259 iambicus octonarius
„ 260 bacchiacus dimeter acatalectus
„ 261 et 262 bacchiaci trimetri acatalecti
„ 264 et 265 anapaestici octonarii
„ 266 ad 271 { cretici tetrametri catalectici / cretici trimetri acatalecti } alterni
„ 272 et 273 cretici tetrametri catalectici
„ 274 creticus tetrameter acatalectus
„ 275 creticus trimeter catalecticus
„ 276 creticus tetrameter acatalectus
„ 277 et 278 bacchiaci tetrametri acatalecti
„ 279 et 280 cretici tetrametri catalectici

Ver. 281 creticus tetrametrus acatalectus
" 282 iambicus octonarius
" 283 et 284 cretici tetrametri catalectici
" 285 et 286 trochaici septenarii
" 287 et 288 trochaici octonarii
" 289 trochaicus dimeter catalecticus
" 290 trochaicus octonarius
" 291 trochaicus dimeter acatalectus
" 292 trochaicus octonarius
" 293 ad 300 { cretici tetrametri catalectici / cretici trimetri catalectici } alterni
" 301 ad 391 trochaici septenarii
392 ad 601 iambici senarii
" 602 ad 728 trochaici septenarii
" 729 ad 819 iambici senarii
" 820 ad 839 trochaici octonarii
" 840 et 841 anapaestici dimetri
" 842 ad 997 trochaici septenarii
" 998 ad 1007 iambici senarii
" 1008 ad 1092 trochaici septenarii
" 1093 ad 1114 iambici senarii
" 1115 ad 1119 anapaestici dimetri acatalecti
" 1120 ad 1189 trochaici septenarii.

NOTES.

Trinummus. The title is derived from the *tres nummi* (drachmae) given to the Sycophant 843–4. The notices, called διδασκαλίαι, concerning the origin and first performance of Plautine and Terentian comedies, were inserted after the titles in the MSS. probably by grammarians of the Augustan age.

Ludis Megalensibus. These were the games celebrated April 4th–9th in honour of the *Magna* (μεγάλη) *Mater* or Cybele, a Phrygian goddess whose worship was introduced into Rome 205 B.C.: Liv. 29. 10, 11. Theatrical representations did not form part of the festival till 194 B.C. The Trinummus was probably first performed about 188 B.C. See 990 note.

Argumentum. Arguments in the form of acrostics, the first letters of the lines spelling the name of the play, were inserted, in the opinion of some authorities, during the revival of letters at Rome in the first century B.C. They were, however, attributed by some of the older editors to Priscian, who lived about the latter part of the fifth century A.D., and their Acrostic form seems to indicate a comparatively late origin.

Line 3. **filius**, sc. Lesbonicus.

5. **poscitur**, 'is asked in marriage.'

6. **minus**, etc. = *quo cum minore invidia.*

7. **qui**, sc. the Sycophant.

8, 9. **ut**, 'when.' Notice the awkward repetition of *ut*.

ut rediit, 'on his return,' i. e. of Charmides.

nubunt liberi, sc. his daughter marries Lysiteles, and his son Lesbonicus accepts the daughter of Callicles. The verb *nubunt* is, of course, strictly applicable only to the daughter's marriage, but is here used loosely to include the son's match as well.

Prologus. Of the twenty extant plays of Plautus eight have no Prologues, and Pseudolus only a fragment of two lines. Of the other eleven Prologues, nine give an analysis of the plot, at greater or less length, prefaced by some remarks addressed to the audience. The Prologues of the two remaining plays—Asinaria and Trinummus—give the source whence the comedy is taken (as is done in some others as well) and briefly indicate the general character of the subject. Five of

the Prologues are meant to be delivered in character; viz. in the Trinummus by Luxuria and Inopia, in the Aulularia by the Lar Familiaris, in the Amphitruo by Mercury, in the Mercator by Charinus (a character in the play), in the Rudens by Arcturus. The Prologues are sometimes of considerable length, e.g. 152 lines in the Amphitruo, and often contain remarks as to the proper behaviour of the audience, as in the Poenulus, where nurses are requested not to introduce babies, '*ne et ipsae sitiant, et pueri pereant fame; neve esurientes hic quasi haedi obvagiant.*'

Plautine prologues do not contain personal answers to criticisms, such as we sometimes find in Terence; which is natural enough, since most of them are certainly later additions—not earlier than the first or second century B.C.

The Prologue of the Trinummus has the best claim to be considered genuine.

Line 1. **hac** sc. *via.*

munus fungaris tuom: *fungor* governs the accusative in Plautus and Terence: cf. 354. The only exception is in Ter. Ad. 603, where the MSS. give the ablative. Cf. Ter. Ad. 464, Phor. 281. *Utor* and *potior* are sometimes found with the accusative before and after the Augustan age: Ter. Ad. 871 '*patria potitur commoda*;' ib. 815, ib. 876: cf. infra, 682. *Fruor* is found once with accusative in Terence, Heaut. 401, elsewhere with the ablative.

3. **em** = *en* in the comic poets. It is to be distinguished from *Hem*, an interjection used to arrest attention or express any strong emotion. Cf. 185 note, 413, 531, 603, 923.

Em is not elided: *em illae* being scanned either *ĕm ĭllāē* or *ēm 'llāē*.

illaec, fem. plural from *illic* (ille-ce), an archaic form found only in Plautus and Terence. Cf. *illaec* fem. sing. 6, and *illic* 276. *Haec* is the usual form of the nom. fem. plural in Plautus. Cf. 390.

nunciam = *nunc jam*, but is scanned as three syllables.

4. **paucis**, sc. *verbis.*

in viam, etc., 'I will set you on the right track.'

5. **dare**. The pres. inf. is often used for the fut. inf. in the comic writers after verbs of hoping, promising, threatening, etc. Cf. Aul. 108, Ter. And. 238. Similarly in Greek the pres. inf. is sometimes used with a continuous force after verbs of hoping and the like, where the fut. inf. is more frequently found: e.g. ἐλπίζει δυνατὸς εἶναι ἄρχειν, Plato Rep. ix, 573: see Goodwin's Greek Moods and Tenses, page 14.

8. **Luxuriae**. For the dative in expressions of naming cf. 18, 20, 843.

11. **vocivas** = *vacuas*, less correctly spelt *vacivas*. *Vocare* and *vocuus* were forms in common use even in the Augustan age.

l. 14. **quoniam** (*quom jam*) has a temporal sense, 'Now that:' sometimes it is equivalent to *postquam*. Cf. 149.

qui is an old ablative used by Plautus and Terence:—

(1) as a relative, referring to any gender and either number—'wherewith.'

(2) as an interrogative adverb in direct and indirect questions—'how?' Cf. Ter. And. 302 *Qui scis?* Phor. 855: infra 163.

(3) introducing curses, (cf. Gr. πῶς), 'would that,' 'O that.' Cf. 923, 997; Ter. Phor. 123.

(4) expressing a purpose, 'in order that.' Cf. Ter. And. 307, 334, 335.

(5) as indefinite particle with words of emphasis, (cf. Gr. πώς), 'somehow,' e.g. *hercle qui, edepol qui, quippe qui*: and, infra 637, *ut qui*. . . Cf. 464.

(6) as = *quanti*, 'at what price.'

aleret—video. Historic tenses of the subjunctive often follow a historic present. Cf. Ter. Ad. 365 *Omnem rem modo seni Quo pacto haberet enarramus ordine.* But *video* can hardly be considered as a historic present, as *dedi* is the primary perfect, 'I have given.' The probable explanation is that the tense of *aleret* is influenced by an unfulfilled condition, which is suppressed. Cf. Zumpt's Latin Gr. § 524. 'Now that I see that he has nothing left wherewith to keep me were I to live with him, which I am not going to do.'

quŏniam ēī is scanned as one foot.

relicui. This word is always of four syllables in the older writers; *rĕlĭcŭos* in Lucr. i. 560 (cf. Munro's note). Catullus, Tibullus, Vergil, and Horace, unwilling either to lengthen the first syllable or unite the two last, avoid the word altogether. Later it is used as a trisyllable, e.g. by Juvenal.

15. **quicum** = *quacum*.

17. **i** = ii.

18. **Thensauro** = *Thesauro*; so spelt in A, B, C, D. For the case, cf. 8 and 20.

19. **Philemo** was the earliest Athenian poet of the New Comedy. He began to exhibit about 330 B.C., eight years before Menander. Plautus adapted the *Mercator* from Philemo's Ἔμπορος.

vortit barbare = 'translated.' Plautus uses *barbare* in the Greek sense, and from the Greek point of view.

20. **Trinummo.** Cf. 8 and 18.

hoc, with *nomen*.

22. **tantumst** = 'that is all;' a colloquial use.

ACT I. SCENE 1.

Megaronides has heard of the apparent betrayal of trust by his Callicles, and comes to reproach him. He gives utterance to moral remarks about the degeneracy and vices of the age.

Line 23. **noxia** = 'fault or offence.' Cf. Ter. Phor. 225.

24. **inmoene**, archaic form of *immune*, 'a thankless task.' Cf. note.

in aetate = 'in life.' Cf. 462.

25. **conducibile**, a Plautine word, 'profitable.' See note on 44.

nam does not here introduce any confirmation of the precedi proposition, but is used as a connective particle giving the speake reason for his remarks: (I have said this) for . . .

26. Notice the intensive force of the prepositions in composition.

27. **invitus . . . invitet.** Plautus makes free use of alliteratio and paronomasia (i.e. placing side by side words of similar sound. Cf. *f*aciam *f*ides: *mor*bus, *mor*es . . . inter*mor*tui. Ter. And. 218 *inceptio est amentium haud amantium*. Translate, 'unwillingly, but that honour wills me to do so.'

29. **intermortui** = 'half dead.'

plerique omnes = 'almost all.' Cf. Ter. And. 55, Phor. 172.

30. **aegrotant** = 'languish.' Cf. 72.

31. **inrigua** = 'well-watered.'

32. **neque.** There seems to have been a dearth at Rome when Trinummus was produced. Cf. 484.

34–5. 'And some men here value the favour of the great much more highly than . . .' *Nimio* or *nimium* = 'much,' is often found with comparatives, less commonly with other words = 'very.' Cf. 312, 387, 931, 1139.

pauciores = οἱ ὀλίγοι.

pars faciunt; constructio κατὰ σύνεσιν, a collective noun taking a plural verb.

35. **quod prosint.** This is the reading of A, B, C, D; *quod* must either be an accusative of respect, 'with reference to which,' cf. Ter. Ad. 299:

> *Nunc illud est, quod, si omnes omnia sua consilia conferant,*
> *Atque huic malo salutem quaerant, auxili nihil afferant.*

Ib. 835: *quod illos sat aetas acuet*; or an ablative *quo-d*, retaining the old termination *d*. The former is more probable.

36. **gratiae**, 'interests.' For plural of an abstract substantive cf. *opulentiae*, 490.

l. 37. **odiossae**, archaic for *odiosae*; the form arising by assimilation from *-onsus*. Cf. 1077.

38. **remoram**, 'hindrance,' only found in ante- and post-classical writers.

SCENE 2.

Megaronides upbraids Callicles for his seeming breach of faith in buying his friend's house. Callicles in self-defence is forced to reveal the secret of the buried treasure.

Line 39. **Larem.** The household god was crowned with flowers on the occasion of any festivity. This was a sort of 'house-warming' in the newly-purchased residence.

41. **bona**, etc., the regular formula in invoking good luck. Cf. Cic. Div. I. 45. 102. *Faustus = favostus*, from *faveo*. *Felix*, from the obsolete *feo*, Gr. φύω, 'to produce;' whence *femina, fetus, fecundus, faenus*. Cf. Gr. τόκος.

evenat has been substituted for the MS. reading *eveniat* here and in three other places in Plautus; as also *pervenat, evenant, advenat*, in all cases at the end of a line, *metri gratia*.

43. **senecta.** *Senectus* as an adjective is only found in Plautus, Lucretius, and the fragments of Sallust.

44. **castigabilem**, ἅπαξ λεγόμενον, 'worthy to be punished.' The suffix *-bilis* or *-ilis* usually means 'easy to be done'; cf. *conducibilis*, 'easy to be made profitable,' *utibilis*, 'easy to be used': rarely with active signification. Cf. Virg. G., I. 93: *Boreae penetrabile frigus;* Hor. Od., I. 3. 22.

45. **quoia** = archaic form of *cuja*. *hic* is of course the adverb.

46. **ita's ut** = *talis es qualem* (cf. 657). **te** sc. *esse*.

47. **ĕs** is always long in Plautus.

48. Ritschl and most of the modern editors consider the words *atque aequalis, ut vales Megaronides* to be a gloss, because—

(1) of the awkward *hiatus* after *salve*,

(2) of the disregard of the question by Megaronides,

(3) of the unusual position of the name Megaronides.

Were the MSS. better and more numerous, words found in all could not be thus rejected. But in the case of Plautus, probably the only MSS. in existence were actor's copies, and these would be very likely to have emendations or amplifications of the text written on the margins, and by later copyists incorporated with the text itself. The present words are just such as an actor might have inserted in order to let the audience know the name of Megaronides. See Introduction on the MSS. of Plautus.

l. 49. **edepol.** The first syllable is the old interjection *e* as in *equidem*, *ecastor*, etc.: *pol* = *Pollux*. *Edepol* is commonly used by men, *ecastor* by women.

50. **valen?** the ordinary contraction for *valesne*: so *valuistin* = *valuistine*: *vin* = *visne*, 59.

58. **hĕrole**; the first syllable is shortened in the *Thesis*.

59. **volo** may be followed—

(1) by simple infinitive,

(2) by acc. and inf., cf. 324.

(3) by *ut* with subjunctive; the *ut* being sometimes omitted, as here. Cf. 372.

60. 'I'll be bound that you will not have deceived me as much as that little bit' (with a gesture).

faxo = fecero. The future perfect is often used in Plautus and Terence to express a quickly completed future action, where in English we should employ the future simple. Cf. 1007. *Faxo* stands parenthetically as in 62; or followed by a future ind. cf. Ter. Phor. 1055 *Jam hic faxo aderit;* or by a subjunctive; cf. 882, Ter. Ad. 845–7; cf. *faxim* 221; Zumpt's Lat. Gr. § 511.

dare verba = 'to deceive.'

tantillum is similarly used, with a gesture 'δεικτικῶς,' 483: Ter. Ad. 563 *quem ego modo puerum tantillum in manibus gestavi meis.*

hau is a Plautine form of *haud*, used before consonants.

61. **namque enim.** *Enim* is often found with an intensive force, giving emphasis to the word preceding or following. Cf. 705, 806, 919, 1134; Ter. Ad. 656 *Quid illas censes? Nihil enim*; Ter. And. 503 *Certe enim scio.* Cf. Liv. 22, 25; Virg. G. 2, 509. *Namque enim* are not found in this connection elsewhere, but we have the similar expressions, *namque hercle*, infra 731, *namque edepol*, six times in Plautus, *namque ecastor*, Cist. 71. Various conjectures have been made to avoid the *namque enim* which is the reading of all the MSS., e.g. *nempe enim* (Ritschl); *nanctum enim te credis quem* . . . (Wagner); *nunquam* (Camerarius). The connexion of ideas is as follows:—Callicles says, 'I warrant you won't have deceived me in the least.' Megaronides replies, '(I should think not) for assuredly 'tis you, I think, who will have stolen a march upon me unawares.'

obrepo in Augustan Latin governs a dative.

Some of the modern editors (e.g. Ritschl and Brix) have changed the order of lines 59–64; the text preserves the order of the MSS.

The scansion is *nāmqu(e) ĕnĭm.*

62. **ne** (sometimes printed *nae*), an affirmative particle always joined to pronouns, sometimes with the addition of *hercle*, *edepol*, and the like. Gr. νή, ναί. Cf. 634, 760, 952.

l. 65. **ut bene vivitur, diu vivitur.** Callicles closes these bantering remarks with a moral platitude; 'Well truly, according as one lives virtuously one lives long.' Cf. Seneca de Brevitate Vitae, cap. 8 *Non est quod quenquam propter canos aut rugas putes diu vixisse: non ille diu vixit sed diu fuit.* Most of the modern editors transpose *bene* and *diu*, against the MSS.

67. **quid**='why?'

68. **obiurgitem.** Ritschl reads *obiurigem* (an older form of *obiurgo*) from the reading of A, OBIVR . . EM. It is very seldom that a substantive is found with two epithets unconnected by any conjunction, as here. Cf. 1045.

72. **aegrotant.** Cf. 30. **artes,** 'qualities.' **antiquae.** Cf. Ter. Ad. 442 *homo . . . antiqua virtute et fide.* In the MSS. follow these three lines (except in A, which has not the first line at all)—

Sin immutare vis ingenium moribus
Aut si demutant mores ingenium tuum,
Neque eos antiquos servas ast captas novos.

These lines are rejected as interpolations by Ritschl, Brix, and Wagner. The first is not found in A; the second and third merely repeat in other words the idea expressed in 72. See Introduction on Plautine MSS. and note on 48.

76. **videre audireque aegroti,** 'sick at seeing and hearing you;' a rare construction, the infinitives following *aegroti sient* which may be considered as equivalent to *oderint.* Cf. Merc. 4. 5. 3 *Defessus sum urbem totam pervenarier.*

sient archaic form of *sint.* Plautus also uses *siem, sies, siet.* Cf. 267 note.

77. **qui,** see 14, note. **ĭstaec,** cf. *hĕrcle* 58, *ĭstuc* 88.

78. **quia omnis,** scanned as a single foot.

ad-curare ad-decet. Plautus is fond of such strengthened forms: *addecet* for *decet* is found only in Plautus and Ennius.

80. **non potest,** scanned as one foot. For *potest* used impersonally 'it is possible,' cf. 731; Ter. Phor. 303.

81. **promus** (deriv. *promo*); he who gives out provisions, etc.; a steward or butler. 'I keep the key of my own breast.'

83. **nunc,** 'for example,' as Greek αὐτίκα. Cf. 468. **subrupuisse,** archaic for *surripuisse.*

84. On the use of local Roman allusions by Plautus, see Introduction.

85. **columine,** archaic for *culmine.* A statue of Jupiter Triumphator crowned with laurel stood on the highest part of the Capitol. Cf. Men. 941.

86. **suspicarier,** archaic for *suspicari.* This was probably the original termination of the passive infinitive, formed by the addition of

er, as the sign of the passive, to the active infinitive, the final *e* being then changed into *i*. Then, owing probably to the dislike of the Romans for two *r* sounds coming close together (cf. Roby, Lat. Gr. 185), the final *r* was dropped, and *ie* contracted into *i*. The changes therefore were *amare-er*, *amarier*, *amarie*, *amari*.

l. 87. **id** is accusative after *suspicer*.

88. **istuc negoti.** Cf. Ter. Phor. 990 *quid istuc turbae est?*
istuc = *istoc*: for scansion, cf. 77.

90. **quoi**, archaic for *cui*.

91. After this line in the MSS. follow—
Sunt quorum ingenia atque animos non possum noscere
Ad amici partem an ad inimici perveniant.
They are generally rejected as an actor's gloss; see 48 note.

95. **siquid.** Compare Greek use of εἴ τι = ὅ, τι.

96. **id me accusas.** *Accuso*, 'I call to account,' 'reprimand,' is found with a double accusative in Plautus and Terence, but only with pronouns. Notice the double protasis.

98. **exspecto siquid** . . . 'I am waiting to see if' . . . Cf. 735; Ter. Phor. 606.

primumdum: *dum* is used as an enclitic to imperatives and interjections, e. g. 146, *circumspicedum*, 369 *agedum*, 968 *cedodum*, (also in Ter. Phor. 329), Ter. And. 29, *adesdum*, ib. 184, *ehodum*; less commonly appended to other words, e.g. 166, *quidum*? and thrice in Plautus *primumdum*. The particle seems to be used in these cases like Gr. δή; *cedodum* = φέρε δή; *agedum* = ἄγε δή; *quidum*? = πῶς δή; *primumdum* = πρῶτον δή. *Dum* is derived from accusative *dium*, cf. *diu*, *dies*.

100. **turpilucricupidum**, ἅπαξ λεγ. = Gr. αἰσχροκερδής. Plautus indulges in something of Aristophanic freedom in coining such compounds as this:—'covetous of base gain:' cf. 222.

101. **volturium**, 'a vulture,' is used elsewhere as an emblem of greediness, cf. Cic. in Pis. 16. 38 *appellatus est hic volturius illius provinciae, si dis placet, imperator*.

102. **hostis**, 'strangers.' Cf. Cic. de Off. 1.12. 37 *hostis apud majores nostros is dicebatur quem nunc peregrinum dicimus*. [Sanskrit root *ghas*—to eat, consume, destroy; Germ. *gast*, Eng. *guest*.]

comedis, subjunctive; cf. 339, *edit*; *comedim* and *edint* are both found once in Cicero.

105. **quin**, after idea of 'preventing,' contained in *non est*.

ut ne, found several times in Cicero. Cf. 689; Ter. Eun. 439 *id ut ne fiat, haec res sola est remedio*. Ib. 942.

107. The order is **ut credas id ita esse.**

auctorem, 'surety.'

l. 109. The MSS. read *protractum*. Bergk's conjecture *prostratum* has been generally adopted.

111. **quoniam.** See note on 14.

112. **iturust,** 'just before his departure.' Note the present tense.

114. **et illum,** scanned as one foot; probably in rapid enunciation the first syllable of *illum* could be practically dropped: *et 'lum*.

116–118. **quid tu adulescentem . . . quin eum restituis?** The construction is irregular from the excitement of the speaker: 'What are you doing about the youth . . . why not reform him? why not guide him into sober ways?'

117. **fide**: this form for the genitive or dative is common in Plautus, less frequent in Terence and later authors. Cf. 128, 142, 843; Ter. And. 296; Virg. G. 1. 208 *die*; Hor. Carm. 3. 7. 4; Ov. Met. 3. 341; Cic. Ros. Amer. § 131 *pernicie*; Liv. 5. 13.

118. **quin** = *qui ne*, 'why not?' Cf. *quidni*; *cur non*. Cf. 291 note, 802.

ad frugem: the fuller phrase *ad frugem bonam* is found Cic. Cael. 12. 28. The expression = *ita ut frugi sit*. Cf. 270; Bacch. 1085.

conrigis: here used with reference to the original sense of *rego*, 'I make straight.'

119. **ēī r(ei) ŏpĕram**: *rei* pronounced as one syllable (cf. *fide* 117) and elided.

fuerat = *fuisset*: the English idiom allows a similar use of 'had been' = 'would have been.'

120. **siqui** = Gr. εἴ πως.

non uti, more emphatic than the regular *quam uti*.

123. **non istuc meumst**: 'that (which you charge me with) is not my way,' cf. 445, 631.

126. In 403 Stasimus, not Lesbonicus, is said to have received the money. The line is thought doubtful on that account.

128. **fide.** Cf. 117.

129. **dĕdĭstine,** scanned as an anapaest. **ne** = *nonne*. Cf. 136.

qui = *quo*. Cf. note 14.

130. MSS. B, C, D, read *secutus est*; EZ. *secus est*; Ritschl *sectiust*. **quid secus est,** etc., 'what else is it, or how does it differ (from giving him a sword) that you should give,' etc.

131. **inpoti,** dative agreeing with *adulescenti*, 'with no control over.'

132. **qui** = *quo*. Cf. note 14.

exaedificaret, here means 'to complete the building;' in 1127 it means 'to turn out of doors.'

l. 133. **redderem**, 'was I not to pay him?' Cf. ἀποδιδόναι.

redderes: an echo of Callicles' *redderem*, and so preserving the mood and tense, where strict grammar would have required *non oportuit te reddere*, or the like.

135. 'Nor were you to give him the opportunity of going to the bad.'

136. **inconciliastin**. Cf. 129: 'have you not duped?' *Inconciliare* = 'to gain over to one's side by craft:' *per dolum decipere* (Festus). In Most. 3. 1. 85, the meaning is modified, 'to get a person into difficulties,' *ne inconciliare quid nos porro postules*. Cf. Pers. 5. 2. 53; Bacch. 551. The original meaning of *conciliare* is 'to bring together,' then 'to gain the favour of,' then 'to gain a material object,' 'to acquire' (856). Compounded with *in* it has a bad sense, as above.

137. **ille qui** for *illum qui* by inverse attraction, i. e. of the antecedent into the case of the relative. Cf. 985; Virg. A. 1. 573 *Urbem quam statuo vestra est.*

139. **gesserit**, a potential subjunctive; cf. Zumpt's Latin Grammar §§ 527, 528. *Crede huic tutelam* implies *si credideris huic tutelam.* Translate, 'he will have made his own profit out of it,' i. e. at his ward's expense.

142. **fide**. Cf. 117; 843 *die.*

144. **ut**, repeated after two clauses intervening. Cf. Ter. Phor. 154.

145. **posiveris**: *posivi* is the old perfect of *pono*, always used by Plautus and Terence. [*pono* = *posno* = *posino*: *po* is from an old preposition akin to προτί, πρός.] The secret is regarded as a deposit. Cf. Mil. 234.

146. **circumspicedum**. Cf. note 98. *Circumspicere te* = *spicere circum te*, is only here found in Plautus, and once in Cic. Parad. 4. 2. 30.

arbiter, from *ad* and *bīto* = *eo* (cf. Merc. 2. 3. 127 *ad portum ne bitas*) akin to *vado*, βαίνω; so *arbiter* = one who goes to see or hear; a spectator or auditor; cf. Ter. Ad. 123.

148. **siquid**. Cf. 98 note.

si taceas: the subjunctive instead of the future simple, which would be more usual, represents the condition as quite uncertain; cf. 474, 628-9.

149. **quoniam**. Cf. 14 note.

peregre in Plautus = to or from foreign parts: *peregri* = rest in foreign parts.

150. **thensaurum**. Cf. 18 note.

152. **nummûm** is the usual form in Plautus for *nummorum*. The *nummus Philippeus* was a gold coin named from Philip II of Macedon, father of Alexander the Great. It was the same as the στατήρ, worth in gold about 1*l*. 3*s*. 6*d*. of our money, and current in Greece till recent times at the value of about 25 shillings. The coin was formerly equi-

valent in value to 20 drachmae, but the relative value of silver to gold was then much greater than now. It contained about 133 grains of fine gold as compared with 113·12 grains in an English sovereign.

l. 153. **id** is accusative after *crederem*; it refers to the whole matter of the secret.

solus solum. Notice the emphatic repetition, as in Virg. A. 4. 83 *illum absens absentem auditque videtque.* Neither phrase is of course quite logical.

155. **permanascere**, ἅπαξ λεγ., 'to leak out and get to him.' Notice the force of the inceptive termination.

156. **si revenit**: the present indicative implies a confident expectation, whereas the subjunctive in 157 makes the contingency as doubtful as possible. See 148 note.

suom sibi. For this use of *suus* and *se* when the subject is in the 1st or 2nd person, and when therefore they cannot refer to the subject, cf. 315; Ter. Ad. 958 *suo sibi gladio hunc jugulo*; Cic. Phil. 2. 37, 96.

157. **siquid eo fuerit**, a euphemism = *si quid acciderit*, Gr. εἴ τι πάθοι. *Facere, fieri, esse*, in the sense of 'to do anything with a person,' 'anything to be done with, or happen to a person,' are constructed with the ablative or dative without a preposition, or rarely with *de* and the ablative. Cf. 405, 594; Ter. Ad. 996 *sed de fratre quid fiet?* Hor. Sat. 1. 1. 63 *Quid facias illi?* Cic. Fam. 14. 4. 3 *Quid Tulliola mea fiet?*

158. The MSS. read *dotem unde*; to avoid the hiatus Ritschl formerly inserted *ei*, in his last edition he reads *cunde* (*ali-cunde*). Cf. his reading *cubi*, 934.

159. **condicionem**, the ordinary word for 'a match.'

in, constructed with *dignam cond.*, not *se*.

162. **occepisti.** This word is not used by Cicero or Caesar.

163. **quid**, etc., 'how shall I tell you the way in which . . .'

qui = *quomodo*. Cf. 14 note.

165. **pessum**, contr. from *pedis-versum* or *per-versum*; *pessumdare* = 'to overthrow,' 'to ruin.'

166. **quidum.** Cf. 98 note.

unos = *solos*. Cf. Bacch. 832; Pseud. 54.

sex is here used indefinitely. Cf. *tribus verbis*, 963; *sescenti*, 791; Ter. Phor. 668 *sescentas proinde jam scribito mihi dicas.* Compare the indefinite use in English of a 'hundred' or a 'thousand.'

168. 'He advertises this house for sale by a placard.' The more usual construction is *inscribere aliquid in aliquo*, e. g. Cic. Pis. 38. 92 *aliquid in basi tropaeorum*.

169. **canes**, archaic for *canis*.

170. **adesurivit**, ἅπαξ λεγ., an intensive form of *esurio*.

l. 171. 'He wanted to make away with the whole flock all together.'

172. **haec canes**, pointing to himself. Cf. 541, 1115.

176. **advorsum quam** is a combination only found here. Cf. *praeter quam*, *contra quam*: 'where *quam* stands on account of the comparative sense contained in these adverbs.' Brix, *ad loc.*

178. For **-ne** appended to the second word see 375, 515. The order is, *essetne ea pecunia ejus qui emisset?*

esset, deliberative like *paterer*.

181. **adeo** here has an intensive force: 'nor did I even buy.' The uses of *adeo* in the comic poets are important.

I. (*a*) of space, 'so far.' Ter. Phor. 55 *res adeo redit*, 'things have gone so far.'

(β) of time, 'so long,' often joined with *usque* and followed by *dum*, *donec*, or *quod*. Ter. And. 660–2 *nunquam destitit instare . . . usque adeo donec perpulit.*

(γ) of circumstance, 'to such a degree.' Ter. And. 245 *adeon hominem esse invenustum aut infelicem quenquam, ut ego sum?*

II. 'moreover,' 'besides.' Most. 3. 1. 101 *adeo etiam* (besides too) *argenti faenus creditum audio.*

III. *adeo ut*, 'for this purpose that.' Aul. 732 *id adeo te oratum advenio ut . . .*

IV. intensive, (*a*) placed enclitically after pronouns. Cf. γέ in ἔγωγε, etc.; cf. 203; Ter. And. 415 *ipsum adeo praesto video*; ib. 579. *ego adeo* often = *ego quidem*.

(β) with adjectives or adverbs. Amph. 1134 *multo adeo melius quam illi*, 'very much better;' Virg. A. 3. 203; infra 855; Ter. And. 775 *nunc adeo* (νῦν γε).

(γ) with conjunctions, *si adeo*, 'if indeed,' εἴ γε, *nisi adeo*, *neque adeo*, etc. Cf. 855, 918; Ter. And. 440, 775; Ter. Hec. 524.

182. **a me**, 'out of my own pocket.' Cf. 328 note.

183. **si . . . seu**: so always in Plautus and Terence; never *sive . . . sive*.

185. **em**, etc. 'Here are my misdeeds, here is my avarice for you.' The interjection *em* is often found followed by the accusative with the sense of 'see,' 'behold,' 'here are,' etc.; *tibi* is often added. Cf. Ter. And. 604. 785. Cf. 3 note.

187. **παῦσαι**. Cf. 419 οἴχεται, 705 πάλιν, 1025 ἐπιθήκην.

188. **occlusti** = *occlusisti*.

190. **communices** = 'share.' **provinciam** [*pro-videntia*, *pro-video*], 'this task of mine.'

192. **numquid vis?** the ordinary formula of taking leave. 'Do you want me any more?' Cf. Ter. Phor. 151; Hor. Sat. 1. 9. 6; infra 198.

cures tuam fidem, 'take care of your good faith,' i.e. 'keep the secret.'

sedulo: etymology disputed: (1) *se* = *sine* and *dolus*, adopted by Donatus and Servius. But this is rejected by later critics in favour of (2) from root ἐδ- to go, (cf. ὁδός) 'active'; or (3) from *sed*-, the root of *sedeo*; cf. *assiduus*, 'sitting fast,' 'persistent.' The word is very common in Plautus and Terence, especially with *facere* or *fieri*. *Fit sedulo* = 'with all care.'

l. 193. **sed quid ais?** the ordinary formula for introducing a new point which occurs to the mind after closing a conversation. The full phrase is perhaps that found 930 *quid ais? quid hoc quod te rogo?* 'But what do you say about this that I ask you?'

habet = *habitat*. Cf. 390.

194. **posticulum**, a small back building; only found here and in 1085.

hoc, pointing to the place.

recepit, 'he reserved.' According to Gellius, 17. 6. 6, *recipere* was the technical term used in sales for keeping back something.

nūnciām, scanned as in 3.

196. **sed quid ais.** Cf. 193 note.

nempe, 'I suppose.' Cf. 328, 966, 1076.

197. **iuxta cum** = 'equally with.' These words are only found thus combined in Plautus and once in Sallust, Cat. 58. 5.

200. The MSS. read **mendaciloquius**, against the metre. The line is probably an interpolation.

neque adeo. Cf. 181.

argutum [past participle of *arguo*, 'I make clear'].

(1) 'Chattering,' 'prating,' (cf. Virg. G. 1. 377 *arguta hirundo*).

(2) 'Crafty,' 'artful.' Cf. 974. Here it is used in the former sense.

201. **confidentiloquius**, ἅπαξ λεγ., 'more impudent in speech.' *Confidens* is often used in a bad sense; cf. Ter. Phor. 123 '*Phormio*; *homo confidens*.' Ib. And. 855.

periurius, 'falser.' *Peierare* is the usual form of the verb in Cicero.

202. **scurras**, a name given to town-bred dandies, and often used as a convertible term with *parasitus*; whence it came to mean 'a jester,' 'buffoon.'

203. **me adeo**, 'myself too.' Cf. 181 note.

traho, 'I set myself also down in one and the same category with them.'

204. **acceptor**: *accipio* has the sense both of hearing, cf. Ter. And. 397 *Si te aequo animo ferre accipiet*, and of 'receiving with approval.' Cf. 489. Both meanings are included in *acceptor fui*.

l. 206–9. These lines are probably interpolated; 209 almost certainly. The change of mood in *dixerit* and *fabulatast* is very suspicious.

206. The MS. reading is **animo habet**, in which case *habēt* must be lengthened before *aut*. Cf. *egēt*, 330. Ritschl, to avoid this, inserts the old ablatival *d* (*animod*), as also in some twenty other passages of this play.

208. Cf. Theocr. 15. 64 πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ' Ἥραν. 'Of a *scurra* of modern times, Butler says (Hudibras I. I. 17 sqq.). "He could tell . . . What Adam dreamt of when his bride Came from her closet in his side; Whether the devil tempted her By a High-Dutch interpreter,"' etc. Wagner.

210. **quem velint** = *quemvis*, is the object of both *laudent* and *culpent*, between which verbs the conjunction is omitted by asyndeton.

211. **flocci faciunt**. Cf. 918.

215. **de**, of time, 'directly after.' Cf. Most. 3. 2. 8 *non bonust somnus de prandio*. Cic. Att. 12. 3 *statim de auctione*. Lucr. I. 384 *de concursu*.

famigeratorum, 'tell-tales,' 'gossips;' only found here and 218. Cf. 692.

216. **castigatum**, supine.

217–220. A somewhat involved sentence. The protasis is double, *quod si exquiratur* and *res sit*, the conjunctions 'and if' being omitted by asyndeton: this double protasis being further summed up in *hoc ita si fiat*. The apodosis is *publico fiat bono*. The clause *nisi id adpareat* is subordinate to the main protasis. 'But if the authority, from which they have heard each tale they tell, be sought out from its very root; and if, in the event of it not appearing, it should be a matter of fine and punishment for the gossip—if this should be done, it would be for the public good.'

218. **unde auditum** = *ex qua* (*auctoritate*) *auditum*.

219. **damno**, from neuter of old participle of *dare* = τὸ διδόμενον.

220. **publico bono**, ablative of manner. Cf. Capt. 499 *bene rem gerere bono publico*.

221. **faxim**, archaic for *fecerim*, as *faxo* for *fecero* 60, note. From the old perfect indicative *faxi* (*fac-si*) was formed perfect subjunctive *faxisim* contr. *faxim*, *faxis*, *faxit*, *faximus*, *faxitis*, *faxint*; all these forms actually existing. Cf. *conjexit* 722.

pauci sint is the predicate to *qui sciant quod nesciunt*.

222. **occlusiorem** . . 'should keep more to themselves;' a Plautine word only found here, and in the superlative, Curc. 15. 16 (*si vera lectio*).

stultiloquentiam, ἅπαξ λεγ. Cf. 100 note.

Act II. Scene 1.

In the following canticum or lyrical monologue Lysiteles describes the troubles and extravagances of love, and declares his intention of leading a sober life. Notwithstanding his earnestness, he feels that moral sentiments sound a little out of character from his lips; and this makes him use odd, almost comic expressions, e. g. 266 *tuas res tibi habeto*, and 252–3, the enumeration of the *familia*.

Line 223. **simitu**, an old form equivalent to *simul* (*similis*, ἅμα), occurs ten times in Plautus, and scarcely anywhere else. In two of these places, Amph. 631, Most. 3. 2. 105, there is a metrical difficulty, and Ritschl proposes the collateral form *simitur*, which is found in inscriptions.

224. **indipiscor**, a compound of *indu* or *endo* and *apiscor*, *adipiscor* being the common form in later Latin; *indaudire* (as well as *inaudire*) is found in Plautus; but this form of *in* is usually epic: *indugredi*, *induperator*, etc., are used by Lucretius, even *indu manu* (2. 1096) and *endo mari* (6. 890). See Munro on Lucretius 1. 82. The active *indipisco* occurs Aul. 768; Asin. 279.

226. **exercitor.** The last syllable is long here; and this must have been the old usage, as is shown by the genitive *-ōris* and the Greek -ωρ. Note the phrase *magister exercitor* (with which Wagner compares ἀνὴρ στρατιώτης), the second noun adding a further description of the first, and trans. 'a hard task-master,' the Greek παιδοτρίβης, or superintendent of exercises in the gymnasium.

228. **artem**, 'principle of conduct,' with which compare 74, *artes antiquae tuae*, 'your good old qualities,' and 236 *amoris artes*, 'the devices of love.'

expetessam, 'make my aim,' a word found only in Plautus.

230. **rei** scans as a spondee, as Lucr. 1. 688.

obsequi belongs more naturally to *amori* than to *rei*; but the zeugma is not very pronounced, and the phrase is easily rendered 'to devote myself to love or business.'

231. This and the following line are found in all the MSS., but are now regarded as spurious by most of the commentators. They certainly seem a weak repetition of the three preceding lines, and *vitae* and *aetatem* come awkwardly so close together.

233. **nisi** is often used in transitions somewhat abruptly, a slight ellipse being the explanation: 'I am not quite clear about the matter; (or I shall not be clear) unless indeed I so act.'

l. 236. **arteis** = *artis* (accusative plural). This spelling is preserved by the oldest MS.

se expediant, 'take their course;' *expedire* is used reflexively in this passage only, being elsewhere intransitive in this sense. Cf. the double use of *penetrare* in Plautus (276 note) and of *insinuare* in other authors.

237. **nunquam amor,** etc., 'love never claims, that a man should rush into the toils except through his own desires.'

postulat, almost = *volt.* For this construction cf. Aul. 359; *postulo* is followed by the simple infinitive just like *volo* 441, 972,

238. **subdole ab re consulit** (*eis*), 'treacherously plans their ruin.'

ab re is the opposite of *in rem tuam* 628, 748.

eos, referring to the plural notion expressed in *quemquam.*

239. **blandiloquentulus,** 'apt at endearments,' ἅπαξ λεγ. Cf. *blandiloquus* Bacch. 1173.

harpago (ἁρπάζω), 'a grappling hook,' thence 'a rapacious person.'

cuppes, 'lover of *cuppedia*' (dainties), both words of course being closely connected with *cupido,* for which Lucretius has *cuppedo.*

240. **latebricolarum hominum corruptor,** 'seducer of men into low haunts;' *latebricola,* 'a haunter of low places,' is ἅπαξ λεγ. and used proleptically.

241. **celatum** = *celatorum*; though the accusative is found in Plautus after the verbal noun *aditio,* and even *curatio, tactio,* and *receptio.*

242. 'For the moment, that the lover is smitten with the kisses of his love' (**eius quod amat**; note the vague phrase; cf. 1160).

perculsus (*percello* is connected with *procella, celer,* κέλης, 'a runner,' κελεύω, Sanskrit *cal,* 'set in motion') = lit. 'struck to the ground;' so here 'smitten through and through.' Cf. Lucr. I. 13 *volucres . . . perculsae corda tua vi* (i. e. of love).

243. **lĭquitur.** The first syllable of this word should be long according to the use of the Augustan poets; but Lucretius seems wholly indifferent with regard to *liquidus.*

244. A specimen of the seductive entreaty, by which the mistress makes the 'booby' (*cuculus*) part with his belongings.

si audes = *sodes.*

247. **ibi pendentem ferit,** 'then she hangs him up and flogs him' (like a slave), i. e. has her own way entirely.

ampliūs, the last syllable being lengthened even before a vowel.

250. **comest,** contracted form for *comedit.* **sumpti**: Wagner (note on Aul. 83), quoting Ritschl, gives the following genitives in *-i* for *-ūs,* which

are used by Plautus: *quaesti, tumulti, victi, senati, sumpti, gemiti*; and used by Terence, *quaesti, tumulti, fructi, ornati, adventi.*

l. 251. **ducitur familia tota,** 'a whole household is brought in,' i. e. by the lady, when she visits her lover's house. Note the long final *a* in *familiā*, the original quantity.

252. **unctor,** a slave, who anointed people in the bath; called *aliptes* by Juvenal, 3. 76. The Greek ἀλείπτης, however, was the manager of the wrestling school, who took care that the wrestlers anointed themselves properly.

flabelliferae, sandaligerulae, cistellatrices, ἅπαξ λεγ. This last = 'keepers of the jewel box.'

253. **nuntii renuntii,** 'messengers to and fro.'

254. **raptores panis et peni,** 'who make short work of loaf and larder.' *panis* is really superfluous, being included in *penus* (both are connected with the root of *pasco*); the alliteration gives unity to the expression.

256. **haec,** the ruinous extravagance of love and its results, as further shown in the following line. The reading here is uncertain. The text follows A.

257. **ubi qui eget,** etc., 'how lightly esteemed is the man who is in want.'

ubi qui = *si quis*. Cf. 439 note, 1005.

In **preti** the last syllable is shortened.

259. **illud,** explained by the following infinitives.

260. **quod sit aegre,** 'to worry us,' a common expression in Plautus and Terence, but in most cases used impersonally.

262. This line simply means that love is at length driven away by the troubles and worries occasioned by itself.

263. Pointless, and regarded as spurious by almost all the commentators.

264. **ignorandust,** 'must be disregarded,' a rare use of *ignoro*.

abstandus. This verb is found only once elsewhere (Hor. A. P. 362), and then in its natural intransitive sense. Its personal use in the gerundive, implying a transitive active, is therefore very curious. Cf. 1159 *placenda*, (where see note), and Epid. 1. 1. 70 *pereunda puppis est probe.*

265. **saxo,** i. e. the Tarpeian. See Introduction.

266. **sis** = *si vis*.

tuas res tibi habeto, the ordinary form of divorce prescribed by the Twelve Tables. Cf. Cic. Phil. 2. 69 *suas res sibi habere jussit; ex duodecim tabulis claves ademit*, i. e. has restored her dowry, and taken from her the household keys, the symbol of domestic government.

Lysiteles comically proposes to have a formal and legal separation from Love.

l. 267. **fuas.** The archaic forms *fuam, fuas, fuat, fuant*, are all used by Plautus; *fuat* occurs even in Virgil, A. 10. 108. Cf. 76 note.

269. **obnoxios**, lit. 'punishable,' and so under obligation. Trans. 'whom you have made your subjects.'

270. **certa res est**, 'I am resolved.' Cf. 511.

ad frugem adplicare animum, 'to devote myself to virtue.' Cf. 118 note.

274. **magis—potius**: a pleonasm. Cf. 1029; *magis* with a comparative adjective is often found in Plautus, e.g. *magis certius* Capt. 644. So μᾶλλον in Greek.

275. **vanidicis**, a word coined by Plautus, probably from ματαιολόγος. So 770 *falsidicus* = ψευδολόγος, 100 *turpilucricupidus* = αἰσχροκερδής.

Act II. Scene 2.

Lysiteles endures patiently a moral discourse from his father, protests his own obedience and steadiness, and thereby induces the latter to allow, and even to forward, his marriage with the sister of Lesbonicus.

Line 276. **illic.** Cf. 3 note.

se penetravit. This reflexive use (cf. 291, 314) is adhered to by Plautus with one exception, but the verb is intransitive in the Augustan writers. Contrast *se expedire* 236 note.

277. **neque ero in mora tibi** = *neque ero tibi morae*. Cf. Ter. And. 467 *ne in mora illi sis.*

280. If the stopping is correct (Brix places the full stop after *pietatem*, of course taking *percoles per pietatem* together) there is an anacoluthon, as *tuam per pietatem* would be naturally followed by *oro* or *obsecro* instead of *nolo*.

282. **necullum**, simply = *nullum*; *nec* had originally the same sense as *non*, as may be seen in the expression *res nec mancipi*. Notice that every part of this sentence is negatived, the verb, the object, and the adverbial phrases *in via, in foro*, just as is common in Greek. Philto thus emphasizes each point.

sermonem exsequi, 'hold converse.'

284. **similis**, like *consimilis, dissimilis*, always with genitive in Plautus and Terence.

285. **turbant miscent.** The asyndeton adds force to the expression, as in 243. This figure is very common in Plautus, e.g. 287 *dies noctes*, 302 *imperiis praeceptis*, 317 *sarta tecta*.

mores is the accusative. The three singular adjectives are particular instances of **mali**.

l. 286. **hiulca gens**, 'insatiate horde,' referring to the *rapax*, etc.

287. **canto**, 'harp on.' Cf. Ter. Phor. 495 *cantilenam eandem canis*. Note the frequentative force, and cf. 350 *cantari*.

288. **quo manus abstineant**. The natural construction would be *eo manus abstinere*. Here the relative clause follows *fas*, just as if it were some such adjective as *dignus* or *idoneus*.

289. The four imperatives are addressed to the *hiulca gens*.

290. **quia duravi** depends on *lacrumas eliciunt*, the indicative here stating the fact, which is also the true reason. *Non quia* with the indicative expresses a fact, which is not, however, the reason; *non quod* with the subjunctive denies both fact and reason.

291. **quin**, 'why not.' The following are the chief uses of *quin* in the comic poets:—

(1) 'why not,' either directly as here, or indirectly as in 495.

(2) with imperatives. Cf. 582 *quin tu i modo*. This arose from the use with the second person of the present indicative where the sense is equivalent to that of an imperative. Cf. 118 note.

(3) 'because not.' Cf. 341.

(4) in the common sense 'but that' after verbs expressing prevention, doubt, and the like with a negative.

(5) a corroborative particle, 'indeed,' 'verily.' Cf. 932.

plures, 'the departed,' lit. 'the majority.' Greek *οἱ πλείονες*, an euphemistic expression, like *οἱ κεκμηῶτες* Thuc. 3. 59.

me penetravi. Cf. 276 note.

292. **lutitant**, 'sully' (*lutum*, 'mud'). Cf. 693 *conlutulentet*. Both words are ἅπαξ λεγ.

293. **gratiam facio** ('make a favour'), is not unfrequently found with gen. in the sense of to 'excuse' or 'pardon' something. So rather awkwardly, but quite intelligibly, with *ne* and subjunctive. 'In the matter of these pursuits I readily excuse you from training your young mind therewith.' This is a mild way of warning Lysiteles against them.

artibus. Cf. 72.

imbuo means 'to initiate in any way.' Cf. Virg. A. 7. 542 *sanguine bellum imbuit*, 'shed the first blood of battle;' Ovid A. A. 1. 654 *infelix imbuit auctor opus*.

297. **moror** with negative = 'to let a thing go by,' hence 'not to value,' 'have no liking for.' Cf. 511, and Virg. A. 5. 400 *nec dona moror*, 'nor are gifts what I care for.' In 337 below it is followed by accusative and infinitive.

faeceos, 'foul.' ἅπαξ λεγ. Cf. *lutitant* 292.

l. 299. **capessere**, 'take in hand,' and so 'perform,' like *exsequi*. Cf. Virg. A. 1. 77 *iussa capessere*. For the form of the word, cf. 228 *expetessam*.

tibi is ethic dative, 'as you should.'

302. **servitutem servire.** Verbs, transitive or intransitive, with accusative of kindred meaning are very common in Plautus.

303. **pro ingenio**, 'as concerns my nature.'

inperio tuo, i. e. the *patria potestas*.

306. **utrum itane esse . . . an ita.** Cf. Ter. Ad. *utrum studione id sibi habet an laudi putat fore*, and Aul. 427, where Wagner gives a number of examples. In such cases *utrum* has its proper signification, 'which of two;' and *ne* and *an* each introduce one of the alternatives thus suggested. The full form of the sentence can be seen in such a passage as Cic. Verrin. 2. 4. 33 *cogitare, utrum esset Agrigentinis utilius, suisne servire, anne populo Romano obtemperare*.

mavelit for *malit*, the only instance; but *mavelim* is very common in Plautus.

308. **si animus hominem pepulit.** This follows 305 a little awkwardly; but *qui* is strictly the relative to *hominem, homo* being added to the relative clause, because the antecedent follows a good deal further down. Trans. 'suppose that a man strives with his inclination, . . . then, if inclination has overcome him.'

309. **cluet**, 'is famed,' like κλύω and *audire*. An archaic word, common in Plautus, but not found in Terence; very frequent in Lucretius. Cf. 496 note, 620.

312. **nimio satius.** Cf. 34 note.

313. **istaec**, explained by the two following lines.

314. **ubi esset damni conciliabulum**, 'to any gathering of prodigals,' a meeting place where *damnum* is incurred. Cf. 553 and Cic. Att. 9. 18 *area sceleris*, 'a field where vice has free play.'

penetrarem me. Cf. 276 note.

315. **obambulatum**, 'to rove about,' i. e. for purposes of revelry.

suom alteri. Cf. 156.

316. **parsi** (=*peperci*), followed by *ne* and subjunctive, instead of the usual infinitive.

sedulo. Cf. 192 note.

317. 'By the discreetness of my conduct, I have always kept your rules without a breach.' When the Censors arranged for the repair of the public buildings, the contractors were bound to make them *sarta* (*et*) *tecta*, lit. 'repaired and roofed.'

318. **exprobras.** Originally meaning 'to reproach;' this word gets the signification, as here, of 'make trouble,' 'make a fuss about anything.'

l. 319. **istuc**, i. e. your avoidance of *damni conciliabulum*, etc.

320. **ne perpluant**, 'lest they let the rain through,' an expression suggested by *sarta tecta*.

321. **quam**, 'how little.'

323. **indoles industriae**, 'true genius for the work of life.'

324. **autumavi**, a lengthened form of *aio*, as *negumo* of *nego*. Cf. 703.

volo me exorare. Cf. 59 note.

326. **hinc** is to be taken closely with *adulescenti*, 'a young man of this neighbourhood.' Cf. 359, 872, in both cases, as here, Lesbonicus being meant. In phrases of this sort Latin is greatly in want of the definite article. So Virg. A. 1. 198 *ante malorum* = τῶν πρὶν κακῶν.

328. **illi** repeating *adulescenti*.

nevis = *non vis*. Also in 1156, and seven other passages in Plautus. Cf. *nevolt* 361, 364, found in three other passages.

nempe de tuo, 'of course out of your own means,' which do not yet exist. Cf. *de meo* Ter. Ad. 117, and (in the same sense) Ib. 940 *de te largitor, puer*. Cf. supra, 182.

330. **quid is**, 'what of him.'

qui = 'how.'

331. **adfinis**, 'connected with,' used by Cicero in this sense with a dative, Pro Sulla § 70, and with a genitive, § 17.

publicis negotiis, not only the farming of the taxes, the special function of the *Publicani* properly so called, but the renting of *ager publicus*.

maritumis, 'ventures at sea,' in which Plautus is said to have lost all his savings.

332. The construction is, *mercaturane rem perdidit, an venalis (servos) habuit, ubi rem perdidit?*

333. **comitatem**, 'liberality.' Cf. 255.

334. **animi causa**, 'to please himself.'

335. 'Here is a straightforward description, that could come only from a friend.'

336. **nusquam**, 'without engaging in any business.'

337. **nil moror**. Cf. 297 note.

338. **sine omni** = *sine ulla*. Cf. 621.

340. **prodit** = *producit*, 'prolongs.' Notice the assonance with *perdit*.

341. **eo**, 'therefore.'

quin, 'because not.' Cf. 291 note.

342. **illi quoidam**, 'your unnamed friend.'

343. 'Take care that your pity for others does not bring the pity of others on yourself.'

tis, old form for *tui*, found several times in Plautus. *mis*, for *mei*, is probable, Capt. 765.

l. 344. **deiuvare**, ἅπαξ λεγ.

345. 'Indeed shaming is better than blaming oneself by every letter of the word.' A strong way of asserting that *pudere* is in every way better than *pigere*. To translate 'though the number of letters is the same,' is possible, but lacks point.

348. **ut pudeat** must be explained by the general sense of the preceding words: 'do not blame yourself for having aided a friend; (blame yourself so little) that you rather feel shame,' etc.

350. **inmoeni** (rather than *inmuni* here as well as in 24; but not even there is it warranted by the MSS.; Lucretius has *moenera* three times). This word has three meanings in the play, (1) 'which gets no *moenera*,' i.e. 'thankless,' in 24; (2) 'who gives no *moenera*,' i.e. 'stingy,' in 350; (3) 'who does no *moenera*' (duties), in 354. In the last two there is a play on the double sense of the word: 'do you know the lines so often quoted at the man who will part with nothing,' and then 354: 'he has no part in life who has not the wherewithal to perform his part.'

cantari. Cf. 287; but perhaps here there is some notion of quoting a song.

solet. Colloquial use. In other than comic writers the syntax would demand the subjunctive.

351. 'May you want your riches, and be rich only in your wants.' A. gives *velim malum*. Both words cannot stand. If the latter is adopted, it can be taken with *illud*, or, as a vocative, 'wretch;' but it looks very like the addition of some commentator to explain the phrase *quod non habes*.

352. **pote**=*potes* here, and in a few more instances in Plautus. It seems to be found also for *posse*. *Pote* for *potest* is very common in Latin. See Munro, Lucr. 5. 836.

354. **moenus fungatur**. Cf. 1 note.

qui, ablative.

356. **comitati simus**, 'be liberal,' as in 333. For the construction cf. *usui esse*, etc.

358. For the hiatus after *quoi* cf. 604.

359. **hinc**. Cf. 326 note.

Charmidai. This form of the genitive is found in Plautus, for proper names in *-es*, for nouns of the first declension in *-a* (often), and occasionally for the feminine adjective, e.g. *magnai* Mil. 103. Terence has no instance of it. See Parry on Terence And. 2. 6. 8. (439). Lucretius uses it for the substantive very often; for the adjective three times. Virgil has *aulai, aurai, aquai, pictai*.

l. 360. **quin** = *isne qui.*

361. **nevolt.** Cf. 328 note.

362. **mentire,** 'you mistake,' just like Greek *ψεύδεσθαι.*

365. **multa illi opera opust ficturae.** It is not likely that Plautus wrote this sentence as it stands, but perhaps nothing better can be extracted from the MSS.

opera (ablative) **ficturae,** 'a man needs much practice in carving who wishes to carve skilfully the course of his life.' For **se esse expetit** cf. 324 *volo me exorare.*

367. **apiscitur;** a solitary instance of this verb in the passive sense. Tacitus, however, has *adipiscendus.* After this the MSS. give he meaningless line—

Sapienti aetas condimentum, sapiens aetati cibust.

369. **quicquam,** pleonastic after *nil,* as Ter. And. 90.

372. **volo edoceas.** Cf. 59 note.

licet, an ordinary formula of assent. Cf. 517.

373. Note that the subject of the dependent sentence appears as the object (**illum**) of the principal verb, a construction common enough in Greek. Cf. 88, 580, 698, 960.

374. **adulta grandis,** 'grown-up and marriageable.' The two words mean the same thing, and the expression is pleonastic for the sake of emphasis. For *grandis* cf. Ter. Ad. 673.

375. Note the position of **-ne,** as in 178, 515, 1022. Here, however, a distinct reason can be assigned, since **sine dote** and **uxoremne** are two separate questions.

377. **auxiliarier.** For the form cf. 86 note.

378. **ut patiar,** '(do you demand) that I should allow you (to marry)'?

379. **lepidam famam,** simply = 'good name.'

380. **quamvis** adverbially with **facunde,** just as with *longi,* 797. Cf. 554 note.

381. **veterem atque antiquam.** These words are sometimes combined (Lindemann, Mil. 3. 1. 155 note) to express two different ideas; *vetus* = 'of old date,' *antiquus,* = 'of old character;' as Pliny, Paneg. 11. 4 *homines veteres et antiqui*; cf. *mores antiqui,* 72; but as applied to *historia* ('stories') they are probably joined only for emphasis.

haec mea senectus sustinet, 'my old head holds' (Brix). The point of this and the preceding line is, that Philto could argue ably and learnedly against his son's proposal; but, as he goes on to say, he prefers to give in.

383. **istac,** 'in the way that you propose.'

l. 384. **servassint,** from *servassim* = *servavesim* = *servaverim*. Cf. the change of *mensasum* to *mensarum*. So *occultassis* 627.

386. **eccere,** 'just listen to him.'

387. **nimio citius.** Cf. 34 note, 312.

390. **vivis** = *es*, as elsewhere in Plautus.

haec. Cf. 3 note.

habet. Cf. 193 note. So at Cambridge it is said that a man 'keeps' in such and such rooms.

Act II. Scene 3.

Philto, alone on the stage, reflects that he has acted for the best in granting his son's request.

Line 395. **quia agit,** depends on *consolatur*. Cf. 290 note.

396. **consulit advorsum filium,** 'determines with regard to his son.'

397. **ex animo,** 'in mind.'

factius nihilo facit, 'does not in any way advance his end,' lit. 'makes it more done by nothing' (ablative of measure). Compare this odd comparative of the participle with *occlusior* 222.

399. **tempestatem,** i.e. the estrangement between himself and his son.

conciet, present tense here, but future (as if from *concio*), Amph. 476; *concit* occurs in Lucr. 6. 410.

400. **commodum,** 'in the nick of time.' Cf. 1136, and Ter. Phor. 614.

Act II. Scene 4.

Philto asks Lesbonicus to give his sister to Lysiteles in marriage without dowry. Lesbonicus assents after some hesitation to the marriage; but declares his intention of giving all that remains of his property as a dowry. The Act concludes without this point being settled. The audacious fictions by which Stasimus persuades Philto to reject the land offered by Lesbonicus, form one of the most amusing features in the play, second only to the dialogue between Charmides and the Sycophant.

Line 402. **quindecim dies,** 'a fortnight': just like *quinze jours* in French.

quam, omitted after **minus,** as frequently after *amplius*.

404. **estne hoc,** 'is this true?'

405. **quid factumst eo?** 'what has been done with it?' *eo* referring to *argentum*, or some word of the sort implied in *minas quadraginta*. For the ablative cf. 157 note.

l. 406. **exessum**, archaic spelling for *exesum*, originally *exedsum*. Note the comic force of the repetition of *ex*, 'eaten away,' 'drunk away.'

balineis. The plural generally means the public bath.

407. This line is closely copied by Terence, Eun. 257.

408. We need not trouble ourselves about the appearance of **myropolae** between **holitores** and **aucupes** (poulterers). It is not likely that the perfumers provided anything to eat. The word was suggested by **exunctum**, and Stasimus is not particular about the order of his enumeration.

confit (=*conficitur*) is not found elsewhere in Plautus or Terence. Lucretius has *confit* 4. 291, *confiunt* 4. 738.

410. **papaverem**, also Poen. 1. 2. 113, and masculine, as here. Cf. 1014 note.

413. **ratio**, 'account,' as below.

414. Two possible translations. (1) 'the whole affair cannot be clear to you, if you content yourself with spending,' i. e. and leave the account to me; for then any limited sum (notice next line) must go. (2) 'if you are always spending, the money must be all gone,' lit. 'not visible,' as *adparet* in 419.

417. **rationem putat**, 'reckons his account;' *putare*, lit. = 'to make clear,' being from the same root as *purus*.

post in the apodosis after **postquam**, pleonastic and emphatic. Cf. 975, 998.

418. There is a play on *comparet* and *adparet*; Lesbonicus meaning 'clear to the mind,' i. e. 'consistent;' Stasimus 'visible to the eye.' Trans. 'however, the balance of the money account is by no means clear. ST. The account is clear enough; but the money has cleared—off.'

421. **mancupio accepit**, 'formally received.'

admodum, 'exactly so.'

422. **opino.** The active form occurs six times in Plautus.

adfinis noster, i. e. Lesbonicus, who is to be connected by marriage with Philto. Cf. 622. For another (metaphorical) sense of *adfinis*, see 331.

423. **in portast locus**, i. e. 'to beg.'

424. A grim joke; **filio** of course = *filii* in sense.

425. **mille** in the singular is always used as a substantive by Plautus, just as *milia* by everyone. Cf. 954, 959, 966, 970, 1139. **redditae**, however, as if the nominative were *mille drachumae*.

drachuma is the old form from δραχμή, like *Alcumena* from Ἀλκμήνη, etc.

trapezita (τραπεζίτης), one of the bankers, who had stalls in the forum.

l. 426. **quas de ratione debuisti,** 'for which you had overdrawn,' lit. 'which you owed according to the account.'

dehibuisti, which has some MS. authority, may be the right reading, as *dehibeo* must have been the original form of *debeo.*

427. **despondeo,** which means (1) 'to promise;' (2) 'to give up,' (e. g. *animum despondeat,* Mil. 6) here has the special sense of 'get rid of by promising.' Trans. 'then there is the security, which I was pledged to pay. ST. Say rather, "was pledged *and* paid."'

428. **aibas.** This form of the imperfect is read here and in 874, 944, 1140, where the MSS. give *aiebas;* but the metre makes the change necessary.

429. **ut,** 'so that, as a consequence of doing so.'

433. **ne.** Cf. 62 note.

434. **peculio.** As Stasimus imagines Philto his slave, he logically calls his property *peculium,* this being the regular term for the property allowed by the master of the house to his son or slave.

436. **duint.** Cf. Ter. And. 666, Phor. 519. The archaic forms *duim, duis* or *duas, duit, duint,* are all used by Plautus. For *creduim,* etc., cf. 606 note.

438. **bene volt tibi,** 'he is your well-wisher.'

439. **nisi qui bene facit,** 'except from a well-doer.'

nisi qui=*nisi quis,* as in 1005. Cf. 1032 *nisi quod lubet,* and 257 *ubi qui.*

441. The former **postulet** is protasis, 'should he want to lead a steady life, his want would be absurd.' For the meaning of *postulo* cf. 237 note.

445. **hau nosco tuom,** 'I do not recognise your wonted manner in this,' i. e. 'this is quite unlike your ordinary kindness;' cf. 123.

447. **ita me amabit Iuppiter,** 'as I hope for the love of Iuppiter.'

448. **dignum**=*aequom.* Cf. Aul. 222. *Dignum* however may be masculine.

449. **hoc,** in apposition to the following clause, 'as I have said.'

451. 'It is right that I should recognise the true position of my fortunes.'

452. **factio,** commonly used for 'political party,' and later for the divisions of charioteers in the Roman games, here means the number of friends and clients, who support a man. Cf. Aul. 225, where *factiosus* means a man strong in such support. The word recurs 467, 491, 497, and perhaps may be translated 'connexion.'

454. **mentis aut animi.** This construction is common in Plautus and Terence, and used by later writers (e. g. Virg. G. 3. 289 *dubius animi*). The case is most simply explained by supposing that it is the vocative. See Roby's School Latin Grammar, 485. The use of *mentis,*

to which further parallels might be given, seems opposed to this; but *animi* was so commonly used, that a genitive might easily be added on false analogy. See, however, Wagner's note on Aul. 105, Munro Lucr. 1. 136, where Madvig's quoted assertion ought surely to be qualified by *fidens animi* Virg. A. 2. 61, and especially Brix on Capt. 261, where this case is explained as a genitive of relation.

l. 455. **condicionem.** Cf. 159 note.

456. **ferentarium,** 'a friend in need.' Metaphor from battle, the *ferentarii* being light-armed troops, placed as skirmishers on the flanks, who, moving quickly, could bring aid where it was most wanted.

457. **abin hinc dierecte?** an indignant question, like *etiam tu taces* 514, 790, equivalent to an imperative; *dierectus* (*dis-erigo*) = 'stretched upon the cross.' Thus the expression = *i in malam crucem*, 'go and be hanged.'

votes, archaic for *vetes.*

458. For this common formula of breaking off a conversation cf. 192 note.

461. **fabularier.** Cf. 86 note on the termination. For the meaning cf. 502.

462. **in aetate.** Cf. 24 note.

463. **oculum effodiam.** Cf. Aul. 187, where it is joined with a threat *linguam praecidere*, and Ter. Phor. 989, where the MSS. give *oculum exclude.*

464. **qui,** 'somehow.' Cf. 14 note.

465. **sic,** i. e. 'with both eyes unharmed.'

466. **aequiperabilis,** 'comparable.' Cf. 44 note.

467. **factiones.** Cf. 452 note.

468. **cenam.** A *cena popularis,* given out of the tithe due to the temple of Hercules, or by some general, who was celebrating a triumph, or by clients to their patrons on public occasions. By *aedes* is meant the *curia,* where the *curiales* (see Dict. Ant.) used to meet for worship and other purposes; in this case for a public feast, and so called ἑστιατόριον Dionys. Halic. 2. 23.

nunc. Cf. 83.

469. **par** = ὁμόκλινος, a partner in the same κλίνη, where the people reclined at dinner; hence called *biclinium,* Bacch. 720. The reference is to Greek, not Roman, manners.

470. The genuineness of this and the next line is doubtful; 470 reads like a gloss on *cenam* 468; 471 is unnecessary and awkward in view of 472.

471. The *cena* appears to be one where the clients have brought their contributions (*symbolae*).

l. 472. **siet.** Cf. 76 note.

473. **edis,** subjunctive, the apodosis of the numerous hypothetical clauses which have preceded.

accubes, like *accumbo,* the technical word for reclining at table.

474. **nisi Si,** like εἰ μὴ εἰ, πλὴν ἐάν, *quasi si,* the hypothetical force of the first word seeming to be forgotten. Cf. Capt. 530.

477. **de vita mea,** 'from my subsistence.'

479. A piece of pompous nonsense.

cernitur, 'men decide.'

480. **rem,** 'the truth.'

482. **de honore populi,** 'from competition for office,' as if a slave had a chance of competing.

483. **non hercle hoc longe,** 'not even this much,' explaining the word by a gesture, and so using it δεικτικῶς. Cf. 60 note, Most. 2. 1. 46, where this very expression occurs, and Ter. Ad. 278 *ne tam quidem.*

484. 'With our present prices a dinner is an unencumbered inheritance,' lit. 'one not burdened with the expense of keeping up the private sacrifices of the family.' Cf. Cic. de Leg. 2. 19. 48, who says, that if the father of a family died, the obligation of supporting the family *sacra* remained with the heir. The phrase occurs Capt. 775.

485. The construction is *tu facito* (*ut*) *cogites hoc.*

488. **condicionem.** Cf. 159 note. The match may be regarded either as an offer made by Philto to Lesbonicus, or as a boon asked by Philto of Lesbonicus. From the first point of view Philto uses *fero* (offer) and *accipere*; from the second he uses *peto* and *dare.*

491. **factiones.** Cf. 452 note, 497.

492. **scintillula animae,** 'a mere spark of life.' None of the readings are satisfactory here. A. has the '*vox nihili*' *satillum,* from which Ritschl gets *sitellum,* 'a small urn.' Wagner keeps *salillum,* the reading of B, C, D; but 'a small salt-cellar of life' is surely a somewhat strained expression. Brix conjectures—

Scintillulam animae qui quom extemplo emisimus.

His arrangement keeps *qui* (given by the MSS. for *quam*), but there is not much more to be said for it. The reading of the text is that adopted by Fleckeisen.

493–4. 'The beggar after death is rated by the shore of Acheron with the same assessment as the master of mighty wealth.' *Ad Acheruntem* as *ad Trebiam,* etc. Philto means no more, than that death is the great leveller of high and low; but Stasimus supposes that he laments his inability to take his riches to Hades. Hence the ironical tone of his reply.

495. **mirum quin feras,** 'of course it is a wonder that you cannot

take,' lit. 'why you do not take.' Cf. 291 note, 967, and such phrases as *mira sunt ni* 861. **illo**, adverb.

l. 496. 'When you are dead, dead you must be, as the name implies,' lit. 'sounds.' Cf. 309 note, 620. A more ordinary construction would be, either *si mortuos sis, ita sis*, or *ubi mortuos eris, ita eris*. Cf. 1051.

498. **tuam negligere gratiam,** 'think lightly of your regard.'

500. **pactam,** sc. *sororem* as in 1183, or possibly *rem*. Cf. Poen. 5. 3. 38 *pactam rem habeto*.

501. **quoius,** archaic for *cujus*.

503. **ubi usus nil erat,** i. e. when he went bail for 1000 *drachmae*. Cf. 427. **usus dicto,** cf. 583 *facto opus*.

504. **hic quom opus est,** 'in a matter where he really ought.' Cf. *hic ubi opust* Ter. And. 637.

505. **arbitramini.** This use of the indicative with *quom* is archaic; cf. 617, 823.

507. **si haec res graviter cecidit,** 'if this fortune of mine has been ruined.'

508. **sub urbe,** 'near the city.'

509. **de divitiis meis.** A fairly certain correction of the *de stultitia mea* of the MSS., which seems to have crept in from 507. It would be violent to translate, 'from all that I have fooled away.'

510. **relicuos.** Cf. 14 note.

511. **nil moror.** Cf. 297 note.

certumst. Cf. 270 note.

513. **sis** of course, = *si vis*.

514. **etiam tu taces.** Cf. 457 note, 790.

515. For the position of **-ne**, cf. 178, 375, notes.

516. **te volo,** sc. *conloqui*. Cf. 717, 963, 1059.

517. **licet.** Cf. 372.

518. **arcano,** adjective, as 556.

520. **dico** = *oro*, and so is followed by the clause **ne—siris.**

522. **ei rei argumenta dicam,** 'of this I will give you proofs.'

ei rei (note that both words scan as monosyllables, cf. 534) = *de ea re*, with which *argumentum* is several times found in Plautus, e. g. Amph. 1087. *ei rei* is joined with it, Most. 1. 2. 9, and *ad hanc rem*, ib. 1. 2. 16.

523. **olim quom** = *illo tempore quom*. Cf. Mil. 2 *olim quom sudumst*. Virg. G. 2. 403 and Conington's note. *olim* is of course the adverb of *olle*, archaic form of *ille*. In Plautus, as elsewhere, its usual meaning is 'formerly.'

proscinditur, 'first broken by the plough.' Cf. Virg. G. 1. 97. *offringere* = 'the second ploughing;' *lirare* = 'to harrow in the seed.'

l. 525. **Acheruntis ostium** = *Orci janua*, or in Homer Ἀΐδαο πύλαι (Wagner). *Acheruns* (= *Acheron*) is Hades here, not the river as in 494.

526. **vinum** = *uva*, while Horace, Od. 1. 20. 10, says *tu bibes uvam*.

527. **consuadet**, 'urges,' i.e. not to accept the land; cf. 670.

etsi scelestus est, 'rascal though he is. he is still faithful to me,' i.e. whatever he is about is for my good. This use of *at* in the apodosis is common.

529. **post id.** It is best to write this in two words. The forms *postidea* and *antidit* (= *anteit* 546) may prove that *postid antid* were the original forms of the prepositions, but not that Plautus used them.

530. **tribus tantis minus redit**, 'yields three times as much less.' So Bacch. 1034 *sescenta tanta reddam*, 'I will give back six hundred times as much,' lit. 'six hundred things as great.'

illi, old form for *illic*, often in Plautus and Terence, e. g. Phormio 91, where the metre makes the form certain.

531. This remark, like 545–552, is put into the mouth of Philto, as an indication that he does not believe the story of Stasimus, though he finds it convenient to affect belief.

532. **interfieri.** The only instance of this form of the passive infinitive.

534. **quorum**, probable correction for *quoium*, 'of those to whom it has belonged.'

535. **exulatum**: *exolatum*, the spelling warranted by A, may point to the proposed derivation from *ex -solum*.

537. **ut ad incitas redactust**, 'has no longer anywhere to turn,' 'has not a move on the board,' lit. 'has been reduced, as it were, to immoveable *calces*,' or checkmated; *calces*, or more commonly the diminutive *calculi*, were draughts, with which the game was played, a player losing if his pieces were in a position where they could not be moved. Cf. Poen. 4. 2. 85, where the phrase occurs, and also *unam calcem ciere*, 'to move a single piece.'

538. **ex me**, a correction for the MSS. *a me*, which is against general usage, and easily accounted for by *a me* in the preceding line.

539. **alternis**, sc. *vicibus*, 'every other.' This is a correction on metrical grounds for the MSS. *alternae*. See Introduction, xxiii.

540. The MSS. agree in giving **sues moriuntur angina acerrume**, which involves an awkward hiatus. It has been proposed to insert *acri*, *hic*, or *illi* after *angina*. If either of the latter, *acerrume* might be changed into *acerruma*, since *acerrume mori* is an odd phrase, though after all not very unnatural in the mouth of Stasimus. Ritschl reads *anginad*. Cf. 35 note. The penultimate of *angina* is short (Greek ἀγχόνη).

l. 541. **haec manus.** Cf. 172 note.

542. **Surorum,** Syrian slaves, which were imported in great numbers after the war with Antiochus.

544. **morbo solstitiali,** 'midsummer fever,' a phrase not occurring elsewhere, but apparently the same as *siriàsis* (σειρίασις), a fever caused by excessive heat.

545. **Campans** = *Campanum.* The word is recovered from *Campanis* or *Campanes,* given by A, and justified by the analogy of *Picens.* Capua had been taken by Fulvius B.C. 211, and a large number of the inhabitants sold as slaves. 'By this time,' says Philto, 'they have learned to work harder than the Syrians.'

546. **antidit.** Cf. 529 note. This is the ordinary form in Plautus, not used by Terence.

547. **ut te audivi loqui,** not 'as I have heard you say,' but 'as I gather from your words.' The literal rendering is misleading.

551. **conveniant,** subjunctive in Oratio Obliqua.

552. **qui quidem istius sit modi,** 'since it is all that you say.' qui refers to **istoc,** which = *in istum agrum.*

553. **hospitium calamitatis,** 'a very harbour of misfortune.' Cf. 314 note.

554. **quamvis malam rem quaeras** = *quamvis mala sit res, quam quaeras* (Brix), i.e. *quamvis* is an adverb with *malam,* as 380, 797. Trans. 'whatever is the trouble that you seek, there you will find it.' PH. 'Well, you will get into trouble there or anywhere else,' sc. *rem malam reperias.* Philto, maintaining the jocular tone which he had adopted before, tells Stasimus that he will get a slave's punishment, whenever he goes. For this sense of *malam rem* cf. 1045 note.

556. **arcano satis,** 'to safe ears.' Cf. 518 note.

558. **os quoi sublinat,** 'who is not wide awake,' lit. 'whose face he can smear,' a joke often perpetrated on sleepers. Cf. Capt. 656 and Aul. 660. So (Virg. Ecl. 6. 22) Aegle finding the sleeping Silenus, *sanguineis frontem moris et tempora pingit.*

561. **amiserit.** The nominative is Lesbonicus.

563. **quid est locutus,** indicative, as it is a second question independent of dic mihi.

566. **licitumst si velles,** 'you had a chance, if you had then been willing.' Note the imperfect. **quom nil est,** 'when nothing is left.'

567. **quid tecum.** Stasimus had made his last remark in a low tone. Lesbonicus asks him what he is talking about to himself.

569. **conveniri nil potis,** 'no arrangement can be made;' *potis* in old Latin = *pote,* for which see 352 note; *convenire nil potes* is the reading of the MSS., but as *convenire* in the sense of 'to agree' is found

with a personal subject very rarely, and only in late Latin, the correction in the text, or *potest*, is universally admitted.

l. 572. **etiam consulis**, 'are you still considering?' *etiam*, emphatic.

573. **quid istic**, a form of reluctant assent after argument. The full phrase *quid istic* (adverb) *verba facimus* is found in Epid. I. ii. 38. Cf. Ter. Ad. 133, 350, And. 572.

577. **hac**, i.e. to Philto's own house.

coram (adverb), 'in the presence of you both,' i.e. Lesbonicus and Lysiteles.

578. **eādem**, sc. *opera*, lit. 'by the same piece of work' = *simul*. Cf. Mil. 303, and for the full phrase Capt. 293.

haec confirmabimus, 'we will finally arrange these things,' a vague phrase, avoiding precise mention of dowry.

579. **ad Calliclem**, 'to the house of Callicles,' formerly belonging to Charmides, where the sister of Lesbonicus is still staying.

580. **hoc negoti.** Cf. 88 *istuc negoti*, and for the form of the sentence 88, 373 note.

actumst would be subjunctive in later Latin. It cannot be explained like *est locutus* in 563.

581. **scilicet**, 'of course.'

582. **quin tu i.** Cf. 291 note.

583. **quid facto opus sit.** Cf. Ter. Ad. 601. So *usus dicto* 503.

584. **dare**, sc. *sororem meam*.

585. **illi**, 'her.' Stasimus breaks into the middle of his master's sentence here, and again just below.

587. **nullo modo aequom videtur.** The construction is similar to *fieri non potest quin*.

590. **hic**, i.e. to the house of Philto. See 577.

591. The construction is *inpetravi ut abiret*.

di vostram fidem, like *pro di inmortales* 501.

592. 'After such long bad luck, what good luck now!' Supply *rem* with **gestam**.

594. **quid ea re fuat**, 'what is to become of it?' For the ablative cf. 157 note, and for *fuat* cf. 267 note.

595. **actumst de collo meo**, 'it is all over with my neck,' metaphorically meaning, 'I am as good as dead;' but Stasimus goes on to apply it to the actual weights, helmet, etc., which his neck would have to bear if he enlisted. For Stasimus' view of his future as a mercenary, cf. 718–726.

597. Cf. 701. Ritschl assumes a gap here, on account of the sudden transition from Stasimus himself to Lesbonicus, who is, of course, the nominative to **effugiet**. Stasimus, however, has his master in his head

throughout; and this has produced a similarly violent transition in 561, where there is no question of a lacuna.

l. 599. **latrocinatum**, 'to serve as a mercenary' (*latro* is connected with λάτρις, a servant). Cf. Mil. 499, and Ter. Ad. 385 *militatum*.

Asiam, used in the common and restricted sense, as it was afterwards applied to the Roman Province. The word was not employed to mean the continent till much later.

600. **huc**, to the house of Callicles.

601. **hic**, Callicles himself.

Act III. Scene 1.

Stasimus has told Callicles the news about the proposed marriage of Lysiteles with the undowered sister of Lesbonicus. Callicles, hardly able to believe the story, requires Stasimus to repeat it, and then goes off to ask the advice of Megaronides. Stasimus is beginning a soliloquy when he is interrupted by the approach of Lysiteles and Lesbonicus, both apparently much agitated.

Line 602. **nostrum erilem filium**, a common expression = *nostri eri filium*.

603. **em, hoc modo**. Stasimus speaks testily.

604. **quoi homini**; for hiatus after *quoi* cf. 358.

605. **in tantas divitias** (cf. 1133), 'into so wealthy a family.' The phrase also occurs Cist. 2. 3. 57; Poen. 4. 2. 82. Marriages both in Athens and Rome were commonly arranged by the heads of the families (as in the Phormio and at the end of this play) and the dowry was always a primary matter for consideration. It was thought a downright disgrace to a family, if an adequate dowry was not given with a daughter who married a man of property. That a girl actually penniless should make such a match seemed to Callicles scarcely credible.

606. **nullus**, sometimes used for *non* by Plautus and Terence. Cf. Ter. Eun. 216 (where see Donatus' note); Cic. Attic. 11. 24. 4.

creduas, archaic for *credas*. Two archaic forms of the present subjunctive of *credo* are found: *creduam*, *creduas*, *creduat*; *creduis*, *creduit*. No plural is found of these forms. Cf. 436 note.

607. **credidero**; for the tense cf. 60 note.

nihili pendere. Cf. *flocci facere* 211. Stasimus hates Callicles for his supposed treachery to Charmides (cf. 600), and so gives free play to his impertinence.

608. **quam dudum?** 'how long ago?' cf. 1010; *dudum* also means 'a little while ago,' or merely 'formerly.' Cf. Ter. And. 591; Phor. 459.

l. 608. **ilico**, of place, 'on that very spot;' of time,' 'immediately.' Cf. 627; Gr. αὐτόθεν.

609. **tam modo**, a provincialism meaning 'just now,' 'in a moment like.' Praeneste was an ancient town of Latium, famed for its roses and its oracle. Plautus also mentions the Praenestine dialect in Capt. 882 and Truc. 3. 2. 23; and in a fragment of the Bacchides (24) he calls the Praenestines '*gloriosi*.'

610. **frugalior**, used as comparative of *frugi*.

611. **ipsus ultro**, 'of his own accord,' 'unasked.'

filio, *dativus commodi*.

612. **flagitium**, 'a disgrace.'

613. **postremo**, 'in short.' Cf. 662.

614. **castigatorem**, sc. Megaronides.

615. **subolet mihi**, lit. 'it emits a smell for me;' so, 'I get wind of,' 'I have a suspicion of.' The verb is used only in 3rd person singular, and generally, as here, impersonally. Cf. 698.

617. **quom**. Cf. 505 note.

619. **fui**, scanned as one syllable. Cf. *eunt* 624.

620. **ut nomen cluet**. Cf. 309 note, 496.

621. **sine omni**. Cf. 338 note.

622. **generum**, sc. Lysiteles. Stasimus speaks as if the proposed marriage had already taken place; cf. 422.

eccillum = *ecce illum*, sometimes further contracted into *ellum*. *Ecce* is similarly combined with cases of *is* and *iste*, e. g. *eccum*, *eccam*, *eccos*, *eccas*, *ecca*, *eccistam*.

624. **ille**, sc. Lysiteles; **hunc**, sc. Lesbonicus; **eunt**, cf. 619 note.

625. **haud—euscheme**, 'not at all *comme il faut*.' *euscheme* is a conjecture, the MS. reading being unintelligible.

abscessero; for the tense cf. 60 note. It was thought undignified for a gentleman to be seen hurrying through the streets, or displaying excitement. Cf. Poen. 3. 1. 19 *liberos homines per urbem modico magis par est ire gradu*.

626. **est lubido** = *lubet*, and so takes an infinitive, as in 865. The usual construction requires a genitive of the gerund or gerundive. Cf. Ter. Phor. 885 for a mixture of the two constructions.

ACT III. SCENE 2.

Lysiteles endeavours to prevail on Lesbonicus not to insist on giving away his last remaining piece of land as a dowry to his sister. Lysiteles forcibly paints the ruin impending if Lesbonicus persists in his headstrong course; but Lesbonicus is obstinate; he cannot endure the thought of what his fellow-citizens might say if his sister were to marry so rich a man without a penny of her own, and at last breaks away abruptly, followed by Lysiteles, Stasimus being left alone to paint in a few graphic touches his probable future as a soldier's man-of-all-work.

Line 627. **ilico.** Cf. 608 note.

neque te occultassis, 'and do not hide your face from me.' Cf. 384 *servassint.*

628. **potin'** = *potisne.* The construction of *ut* with the subjunctive, or in negative sentences *quin* with the subjunctive, after *posse* is explained by the ellipse of *facere* or *fieri*; *potest* is often used impersonally with this construction. Cf. 705, 730–731 (where *fieri* is expressed).

in rem tuam, 'to your advantage' = *ex re,* opposed to *ab re.* Cf. 238, 748; Ter. And. 546.

628–9. **si videatur.** Cf. 148 note.

gloriae aut famae; either (1) *dativus commodi* depending on *videatur esse, si* not being again expressed as in 218. The change of construction may be explained by the fact that *in rem* was a familiar phrase, *in gloriam* was not. Or (2) the words may be taken as genitives following *in rem* for the purpose of more accurate definition. 'If, Lesbonicus, it should seem to be to your interest—to the interest, I mean, of your fame and name.'

aut. We might expect *vel,* since there is no essential opposition between *gloriae* and *famae* such as is usually introduced by *aut.*

631. **meumst.** Cf. 123 note, 445.

632. **odio,** the dative of the purpose.

634. **tu ne,** 'yes, you.' Cf. 62 note.

636. **in rem meam.** Cf. 628 note.

637. **qui,** ablative, 'by some way or other.' Cf. 464; 14 note.

639. **quid agam,** 'what I have to do.'

640. **quin rumori serviam,** 'from paying respect to public opinion.'

641. That Lesbonicus, who has been recklessly outraging all propriety by his dissipation, should suddenly assume an exaggerated deference to public opinion on this one point, is too much for the patience of Lysiteles.

l. 642. **itan tandem . . ,** 'was it for this, pray, that.' . . . For *tandem* in indignant questions cf. Cic. Cat. 1. 1 *sub init.*, *quousque tandem abutere, Catilina, patientia nostra?*

643. **anteperta** = *anteparta.* Cf. *inpertire, refertus, repercere, aequiperare.* Cf. 466, 1126.

644. **vindex,** a difficult word in this connexion. *Vindex* may mean 'one who takes vengeance on another,' so 'one who destroys another.' Cf. Sall. Cat. 55 § 5, where it is said of the *Tres viri rerum capitalium* who executed the sentences on the conspirators, *vindices rerum capitalium laqueo gulam fregere.* G. Valla similarly explains the passage, *ut ulciscaris ac jugules honorem qui venturus erat ad posteros.* Cf. Brix *ad loc.* So *vindex* here = 'executioner,' 'destroyer.' Many readings have been proposed to evade the difficulty, e.g. *vibex, index, inlex, vendax* (*honoris*), *tu obex.*

645. Notice the emphatic position of *tibi*, and the frequent repetition of cases of *tu* and *tuus* in this outburst of Lysiteles.

648. **prāeōptavisti,** only here followed by *ut* with the subjunctive.

653. **qui,** ablative.

655. **vel exsignavero,** 'and I would even set my seal to a record of it.' Cf. 775, 788, 794. The tense may be explained, 'I will at once do so (cf. 60 note) if required.'

656. **ut,** etc., is explanatory. Cf. *istaec.*

657. **ut** = *qualem.* Cf. 46 note.

658. **aptus,** perfect participle passive, from old verb *apo*, 'I bind.'
fraudem = *culpam.*

659. The MSS. read *summas habeo gratias*: but *gratia* is so generally used in the singular with *habere*, that several editors have altered the reading.

661. **me piget,** etc., 'I am grieved that you have too little sense of shame.' Cf. 697.

662. **postremo.** Cf. 613.
mi auscultas, 'you listen to me,' i.e. obey me. In this sense *auscultare* governs a dative; meaning simply 'to hear,' it governs an accusative.

663. **tute pone te latebis,** 'you will stand in your own light.' The idea is that the higher and better self, which wills to do right, will be obscured by the lower and more sensual passions which bid fair to destroy all sense of shame and honour. There may be an allusion to a practice of the *scurrae* (cf. 202) mentioned Poen. 3. 2. 35 *faciunt scurrae quod consuerunt; pone sese homines locant*; meaning by *homines* their parasites or *umbrae.*

664. **maxume** is connected with *voles.* Supply *esse* before *clarum.*

l. 665. **ingenium ingenuom,** 'your noble nature.'

admodum is connected with *pernovi*.

667. **amoris teneo,** etc., 'I myself understand all the ways of love.' Cf. 780, Ter. And. 86.

668. **ballista,** here = a missile hurled from an engine resembling a gigantic cross-bow; usually it means the engine itself. We should say 'a cannon-ball.'

neque volat, sc. *sic celeriter*.

669. **moros,** Gr. μωρός = 'foolish,' 'silly.' Notice the alliteration and paronomasia in these lines. 'And he makes men's moods mooning and moody.'

671. **inopiast,** sc. *alicuius rei*. *Cupias* and *velis* are potential.

672. This line is doubtless a gloss on 670; such a gloss is called a dittography.

aspellit = *ab-spellit*.

673. **insanum** was used as an intensive adverb in the comic writers. Cf. Most. 3. 3. 5 *quid porticum? Insanum bonam*. ''Tis an outrageously bad inn to put up at the sign of Cupid.'

devorti is used with a middle sense. An inn was called *devorsorium*; i. e. 'the place where you turn out of the way.'

675. The MSS. read *si istuc ut conare facis indicium, tuum incendes genus*, which gives no good sense. The whole passage is very corrupt.

675–78. The simplest alteration is merely to place *ut* after *conare* instead of before. The general sense will then be as follows:—'If you really attempt to do what you say, i. e. give away the last remnant of your property as your sister's dowry, you will bring your family into the greatest danger and disgrace. Then you will be taking some desperate step, as lovers are wont to do, to avoid the ruin staring you in the face, and will enlist as a mercenary under some Asiatic prince, with a good chance of never seeing your country again, and thus extinguish the last gleam of hope for the restoration of your family.' Cf. 595–599; 700–702; 722–724.

The metaphor of setting fire to a family probably includes the danger of absolute ruin and the moral disgrace of bringing beggary on an illustrious house. The *aquae cupido* would be the overpowering desire to put an end to so intolerable a condition by any means. As the existence of a family was, in those days, typified by the fire on the hearth, to extinguish the last spark would naturally imply the final extinction of the house.

The reading adopted by Ritschl, etc. (675),

Si istuc quod conare facis, incendio incendes genus,

is a conjecture of Nitzsch.

In 676 *aqua* for *aquae* is defended by Brix.

l. 676. **qui.** Cf. 14 note.

tum igitur = Gr. τότε δή.

677. **cati,** 'wise,' 'prudent;' here used sarcastically; in a bad sense, 'artful.' [Probably from Sanscr. root *ka*, 'to sharpen;' akin to *cos*, *cautes*]

678. **congliscat**: ἅπαξ λεγ. lit. 'may be kindled up,' i. e. 'may become prosperous.' [*Glisco* perhaps akin to *cresco*.]

679. **datur ignis.** Fire and water were denied to no fellow-citizen, whether a friend or not. So 'to banish,' was *aqua et igni alicui interdicere*. Lesbonicus takes this common phrase and bitterly applies it in a double sense to the metaphor of Lysiteles, 675; the 'fire' being ruin and disgrace.

681. **suades (*ut*) dem.** Cf. 591.

682. **abutor** governs the ablative in Augustan Latin. Cf. 1 note.

porro, 'hereafter.'

ditiis = *divitiis*, as *ditior* = *divitior*.

egere illam. This is a mere exaggeration, due to excitement.

684. **alienis gravis,** 'a man of weight with strangers.'

concinnat, a word not found in Terence or Cicero: lit. 'to arrange fully,' thence 'to produce,' 'make.'

levem, 'lightly esteemed.'

685. **iactari,** 'to trouble yourself;' middle sense.

686. **egestatem exsequi,** 'to suffer want.'

687. **qui.** Cf. 14 note.

moenia, 'duties' (= *munia* = *munera*).

688-9. Translate, 'I do not wish you so much to take measures for the relief of my poverty as that though without wealth I may not be without honour.'

sed = *quam*, following *tam*.

ut . . . ne. Cf. 105.

692. **famigeratio.** Cf. 215.

693. **conlutulentet,** ἅπαξ λεγ. 'bespatter with mud,' 'asperse.' Cf. the analogous forms *opulentare*, *turbulentare*.

694. 'You would have the honour and glory, I what people may cast in my teeth.'

695. **dictatorem,** see Introduction, xiv. Lesbonicus of course meant 'honour' in the English sense. Lysiteles chooses to take the word in its technical meaning as 'a public office.' The general meaning is, 'you think that you will be dishonoured if I do not take the land: of course you will be a real king if I accept it.' Thus Lysiteles sarcastically assumes the converse of the assertion of Lesbonicus.

pudico. Cf. 661 note.

l. 698. **scio te**, etc. Cf. 373 note. 'I, in sooth, know your disposition.'
animatus 'minded;' sometimes = 'stout-hearted.' Cf. *animosus*.
subolet, sc. *mihi*. Cf. 615.

701. **inanis**, 'cleaned-out.'

702. **adfinitatem**, i. e. *adfines*.

703. **autument**, 'men would affirm.' Cf. 324 note.

704. The order is, **ne animum induxeris me commissurum ut patiar id fieri**.

705. **enim** intensifies **non**. Cf. 61 note, 886.
possum quin. Cf. 628 note.
euge = Gr. εὖγε, 'bravo.'
πάλιν, 'encore.' Cf. 187 note.

707–8. These lines are considered spurious by Ritschl.

hic, Stasimus must be supposed to turn from one to the other, as *hic* in 706 is Lesbonicus, in 707 Lysiteles.

agit magis ex argumento, 'plays better in character.'

etiam ob . . . tueris, 'do you still defend yourself with regard to your folly?' i.e. do you still persevere in your foolish intention? The meaning required here for *ob* is unusual, but the whole line is so probably corrupt that it is hardly worth while to justify it.

multabo mina, 'I, will fine you a mina.' This seems the best emendation from the MS. reading *multa ob omina* B, or *multa abomina* C, D; but it must be admitted that difficulty is not wholly avoided thereby. For though the Praetors had the right of flogging actors (*ius virgarum*) there is no mention of punishment by fine even as late as the time of Tiberius; cf. Tac. An. i. 77; infra 990 note.

Most editors scan *tūeris* or *tŭĕris*; though *tŭēris* might be kept by scanning *tuam* as a monosyllable according to Plautine usage.

709. **quid?** = 'why?'

710. **abscessero**. Cf. 60 note.
eodem pacto, i. e. on my feet.

713. **nuptum datur**, 'is given in marriage;' the supine is used because the idea of motion is involved. Cf. 735.

717. **te volo**. Cf. 516 note.

720. **fulmentas**, 'heels.' *Fulmentum* is found = a prop [from *fulcimentum*, *fulcio*].

soccis. The *soccus* was the low shoe or slipper worn on the comic stage; opposed to the high *cothurnus* or buskin. characteristic of tragedy.

non sisti potest, 'the thing cannot be stopped;' an expression used by Livy, e. g. 2. 29. 8.

721. **caculam**, 'a soldier's servant,' perhaps akin to *calo*.
haud longius, a litotes, 'pretty soon.'

l. 722. **in saginam,** 'into the pay;' lit. 'the food.'

conjexit, a syncopated perfect subjunctive. Cf. 221, 384, 743.

723. **ad,** 'when pitted against.'

fugitorem, this is an example of the figure παρὰ προσδοκίαν, i. e. 'contrary to expectation;' so also 724, 726, 991–2, 1038.

725. **quom extemplo** = ἐπεὶ τάχιστα. Cf. 242, 492.

726. **dormibo.** This form of the future for verbs of the fourth conjugation is not uncommon in early Latin.

727. **nudius** = *nunc dius* (*dies*), always found with an ordinal—'six days ago.'

Act III. Scene 3.

Callicles and Megaronides take counsel together. A dowry must be given with the sister of Lesbonicus, but how is this to be done without revealing the secret of the treasure to the young spendthrift? Megaronides suggests that Callicles should hire a man and furnish him with forged letters and a pretended remittance from Charmides, in order that a dowry may be given from the buried treasure without raising suspicions. Callicles assents, though such trickery is sorely against the grain to the honest old man.

Lines 729–30. **nullo modo prorsus,** 'absolutely on no account.'

731. **namque,** used like γάρ in dialogue. elliptically; 'No, for.' Cf. 61.

734. **expectare,** i. e. *hoc* which is explained in the next line. Cf. Cic. Cat. 2. 12. 27.

735. **nuptum.** Cf. 713.

736. **adeas,** in imperative sense.

740. **non temere benignum,** 'not without a reason generous.'

743. **sistere illi,** 'to hand over to her.'

detraxe, syncopated for *detraxisse*: other instances are *dixe*, *despexe*, *adduxe*, *surrexe*, *produxe*. Cf. 221, 384, 722, Ter. Ad. 561.

autument. Cf. 324 note.

744. **Charmidi:** similar genitives are *Achilli*, *Herculi*, *Philocrati*, *Euripidi*, all in Plautus.

748. **utibile** = *utile*. Cf. Ter. Phor. 690.

in rem. Cf. 238, 628.

749. The reading is very doubtful.

750. **ut ego . . . indicem?** asks an indignant question, perhaps by ellipse of some such word as *visne*. The same meaning is more often conveyed by an accusative and infinitive, e. g. 1046.

751. **indomito,** 'without control.'

753. **comederit.** Cf. 60 note.

l. 755. **ne . . . indaget**, depends on **exaudiat**, 'and so in consequence lest he should scent out.'

756. **ergo igitur.** Cf. Most. 3. 2. 161. Plautus often uses such pleonastic expressions: *namque enim* 61; *tum postea* 769; *quia enim*; *etiam quoque*; *quidem hercle* 761.

758. **mutuom rogem** = δανιζοίμην ἄν.

759. **potinest** = *potisne est*, 'is it possible?'

760. **gerrae**, 'stuff and nonsense:' γέρραι = 'wattled twigs.'

ne. Cf. 62 note.

actutum, 'immediately.' A very rare word except in the comic poets.

764. **scitum**, 'clever,' also used = 'pretty.' Cf. Ter. Phor. 110.

765. **quantum potest**, 'as soon as possible.'

767. The latter part of this line in the MSS. is plainly corrupt; the reading in the text is a suggestion by Ritschl.

769. **confidentem.** Cf. 201.

tum postea. Cf. 756 note.

770. **graphice**, lit. 'as like a stranger as a picture is like its original.' So here = 'exactly,' 'in all points.' So *graphicus nugator*, 'a typical swindler,' i.e. one who might be taken as a copy. Cf. 936, 1024, 1139.

The lines 765-771 in the MSS. are plainly corrupt and probably out of order.

775. **dūās ēās**, scanned as a spondee.

consignemus. Cf. 655, 788.

780. **tenes?** 'do you understand?' Cf. Ter. And. 86.

propemodo; the final *m* has been dropped. Cf. *postmodo*, and perhaps *eccere*.

781. **demus** = *demum*. Cf. *rursus*, *rursum*; *prorsus*, *prorsum*.

adulescenti, i.e. to Lesbonicus as representative of the family.

783. **scite.** Cf. 764 note.

hoc, 'by this means.'

784. 'You will have kept away suspicion from the young man's mind.'

787. **hoc aetatis**, 'at this age;' *hoc* is accusative. Cf. *id aetatis*, *istuc aetatis*, *hoc noctis*.

sycophantari, 'to play the cheat,' a word only found in this play; cf. 958; [usual deriv. from σῦκον-φαίνειν, to lay information against those who smuggled figs at Athens].

788. **obsignatas.** Cf. 655, 775, 794.

789. **arbitrare sui** is the emendation of Brix for *arbitraris eum* in the MSS.; *eum* is rejected by all modern editors, most of whom adopt Both's conjecture *tum*, which is very hard to translate with *novisse*. Brix shows *arbitraris* for *arbitrare* to be not Plautine, and believes the final *s* to have come from *sui* following.

l. 789. **sui paterni anuli** = *sui patris anuli*. Cf. 602; Mil. 135 *apud paternum suom hospitem*.

790. **novisse.** The connexion between this and the preceding clause is somewhat loose. Instead of a future we have *novisse*, which makes the statement a general one, referring not solely to the special occasion indicated by *adferet*. Lesbonicus is already well acquainted with his father's signet, and so of course will be when the forged letters are presented.

791. **sescentae.** Cf. 166 note.

793. **iam,** 'further.'

794. **portitores,** 'custom-house officers;' Gr. πεντηκοστολόγοι. Cf. 1107; Ter. Phor. 150.

sibi, because the Sycophant is the logical subject of *dici hoc potest*.

797. **quamvis longi.** Cf. 380 note.

texier. Cf. 86 note; and the Homeric phrase μύθους ὑφαίνειν.

798. **clanculum** = *clam*, with a diminutive termination; once found as a preposition with accusative. Ter. Ad. 52.

799. **ancillas,** the ordinary feminine corresponding to *servus*.

800. **eampse** = *ipsam*, as *ipse* = *is-pse* or *is-pte*. So we find in Plautus *eumpse*, *eapse*, *eopse*, *suopte*. Cf. 950, 974.

face = *fac*, frequent in Plautus and Terence.

801. **quod tacere queat,** 'which she can hold her tongue about;' *tacere* is found with an accusative in this sense even in Cicero.

802. **quid?** 'why?'

quin. Cf. 118, 291 note.

804. **operta;** *opertare* is a frequentative of *operio* used by Ennius. This reading involves least change from *operito* given by the MSS.

806. **at enim.** Cf. 61 note.

808. **me vide,** 'look to me,' i.e. 'trust to me.' Cf. Ter. And. 350; ib. Phor. 711.

809. **lepida,** 'neat,' 'clever;' often 'charming,' 'good.' Cf. 379; Ter. And. 948.

810. **portitores.** Cf. 794.

811. **quid illum putas?** 'what do you think about him?' Cf. Ter. Ad. 656. These phrases may have originated in an ellipse of *facere*.

813. **probare** is the MSS. reading. Ritschl conjectures *probari ei*. The Sycophant is the subject understood both of *poterit* and *dicet*, 814.

tum = 'moreover.'

815. **conduco,** 'I will certainly hire.'

817. **meditatum probe,** 'properly primed.' Cf. 896.

l. 819. **actum reddam**, 'I will get it done.'

nugacissume, 'most craftily.' The word is a conjectural restoration from the corrupt reading of the MSS.

Act IV. Scene I.

Charmides, the father of Lesbonicus, appears on his way from the Piraeus, where he has just landed after a stormy passage from Asia. He offers up thanks for his safe return, and is about to enter his house when his attention is arrested by the Sycophant, whom Megaronides has already dressed out as a foreigner, and duly instructed.

This scene is believed to be written in Trochaic metre (*octonarii*) by Ritschl; others have considered it as anapaestic.

Line 820. The reading of the MSS. is here very corrupt.

salipotenti, ἅπαξ λεγ., 'he that rules over the salt sea.'

821. Notice the alliteration. He cannot find words enough to express his thankfulness.

822. **quos penes**. For a similar *anastrophe*, i. e. inversion of order, cf. 1146.

quid foret, epexegetical of *mei potestas*, lit. 'as to what might happen to.'

823. **quom**. Cf. 505.

suis ex locis, i. e. from the sea.

usque should be taken with *in patriam urbem*.

826. **spurcificum**, ἅπαξ λεγ., lit. 'making filthy,' 'revolting.'

contra operā expertus (sum), 'I have found it otherwise by experience;' for *operā* cf. Bacch. 387; Capt. 425.

827. **eo modo ut volui** = *quo modo volui*. Cf. 662.

830. **abi**, 'go to;' used as an expletive in a bad or good sense. Cf. 972; Ter. Ad. 564, 765.

scis tractare, 'you know how to treat.'

ordine, 'as befits their rank.'

831. A mutilated fragment of a line, which gives no good sense, is here read in the MSS.

832. **absque te** = *sine te*. Plautus and Terence only use *absque* in conditional sentences; the word is not used by any Augustan writer except a few times in quasi-juridicial formulae, e. g. *absque sententia*, 'without judgment.' Cf. 1127.

833. **disque tulissent**. For other cases of tmesis cf. Ter. And. 63 *cum quibus erat cumque*; ib. 263, 455, 486.

l. 835. **quasi—haud secus**; for the tautology cf. 756 note.

836. **fremere**, etc., the historic infinitive, making the description more vivid.

837. **ruere** in the transitive sense is rare even in poetry; not found in classical prose (with one doubtful exception, Cic. Att. 2. 15. 2), except in the past participle *rutus*. Cf. Ter. Ad. 319; Virg. A. i. 85, and in five other passages.

ni pax, etc., is a repetition in altered form of the protasis in 832 *nam absque foret te*; the lines *ita quasi canes* to *scindere vela* being a descriptive parenthesis.

838. The connexion of thought is: 'by the special favour of Neptune (for which all thanks be given), I have escaped from the perils of the sea; but no more tempting of Providence for me.'

apage a me sis (= *si vis*), 'away with it from me, if you please.' Cf. 972.

839. **dehinc jam** = *jam posthac*.

838-9. The order is *satis partum habeo eis aerumnis quibus deluctavi.*

839. **deluctavi.** A collateral active form of *deluctor*, as *lucto* of *luctor*.

840. **simul**, i. e. 'at the same time as myself.' Charmides and the Sycophant are supposed to approach the house at the same moment, Charmides stepping back when he sees the strange-looking man peering about. The stage in the Roman Comedy was always supposed to be an open place where four streets met; so that two actors could be seen and heard by the audience when they were out of sight and sometimes out of hearing of one another.

841. **cupio domi** = *cupidus sum domi*, Gr. ἐπιθυμῶ οἴκου. For *domi*, cf. 1027. This form of the genitive was always used by the comic poets, *domūs* always by Augustan writers.

840-2. The text, following Brix with A, divides 840-2 into four lines—three anapaestic dimeters and a *versus paroemiacus*; as is so often found in a Greek chorus before the entrance of a new character. This, however, is rejected by Ritschl, who pronounces them to be two trochaic octonarii, as the rest of the Scene, and places *simul* before *animum* instead of after *speciéque* where it stands in A.

ACT IV. SCENE 2.

The Sycophant soliloquises on his position, not seeing Charmides, whose suspicions are at once aroused. An amusing scene follows. Charmides tries to find out the meaning of the evident imposture; the Sycophant indulges in travellers' tales of outrageous absurdity; but when

pressed by Charmides cannot remember the name of his pretended friend, Charmides at last discloses himself and claims the money which the Sycophant declares to have been entrusted to him by Charmides. The Sharper is at first incredulous, and when at last convinced, covers his retreat with brazen effrontery.

Line 843. **die** = *diei*. Cf. *fide* 117 note.

Trinummo. Cf. 8. 'A substantive when used as an attribute or secondary predicate is put in the same case as the substantive which it qualifies.' Roby, Lat. Gr. 1058.

844. **tribus nummis**, probably three drachmae, i. e. about 2*s*. 6*d*. in value.

nugatorias, lit. 'trifling.' Cf. 396, 441, but it acquired a bad sense, as here, 'swindling;' cf. 972.

846. 'Which I never set my eyes on or foot in.'

usurpo [perhaps *usu-rapio*], 'I take into use,' thence 'I take cognisance of.'

848. **quin.** Cf. 291 note.

849. **qui** = *qualis*.

850. **solide**, 'thoroughly.' Cf. 892.

851. **fungino genere**, 'of the mushroom sort.' The Sycophanta is wearing a very broad-brimmed *petasus*, or 'wide-awake' used by travellers. There was also a Macedonian hat of similar shape, called *causia*.

fungino, ἅπαξ λεγ.

854. **praemonstravit.** Cf. 342.

855. **nunc adeo.** Cf. 203 note.

856. **melius**, etc. 'will have got his hoax from me more cheaply.' For this sense of *melius* compare the French *meilleur marché*.

conciliaverit. Cf. 136 note; *conciliaverit de* = *emerit de*.

857. **hoc** is accusative; **argentum** is nominative.

858. **chorago.** At Athens the cost of training and dressing the Chorus was defrayed by some wealthy citizen called ὁ χορηγός. At Rome the *choragus* was merely a theatrical 'costumier' from whom the Aediles hired the dresses.

859. **circumducere**, 'to cheat the fellow (i. e. Megaronides) out of this costume.' Cf. 959.

861. **quam magis** = *quo magis*.

mira sunt = *mirum est*. Cf. 495 note, 967.

862. **dormitator.** Two explanations are given:

(1) one who sleeps by day and plies his trade by night, i. e. 'a robber;' cf. ἡμερόκοιτος ἀνήρ Hes. Op. 603.

(2) one who talks and acts foolishly as in sleep, thence by a change of meaning similar to that of *nugator*, 'a cheat.' Cf. 981.

The word only occurs in this play.

l. 862. **sector sonarius** = Gr. *βαλαντιοτόμος*, 'a cut-purse.'

863. **noscitat**, 'is examining.'

865. **magis lubidost.** Cf. 626.

869. **hac noctu.** *Noctu* is always adverbial in Augustan writers.

agitandum est vigilias = *agitandae sunt vigiliae.* This construction is found both in ante- and post-classical writers.

870. **hoc**, sc. *ostium*.

873. **ubi habitet.** Cf. 373.

ad istanc, etc. 'about as white-headed as you are.' Notice how the Sycophanta, in return for the contemptuous *adulescens*, 'young man' (871), keeps making irritating allusions to the age of Charmides.

877. **hisce** = *hi-ce*, an archaic nominative plural.

879. **iuratori.** One of the Censor's assistants.

881. **unum quidquid** = *unum quidque.* Cf. Ter. Ad. 590.

882. **faxo scias.** Cf. 60 note.

883. **agedum.** Cf. 98 note.

884. **incipisso** is a Plautine form of *incipio.*

885. **a meo primo nomine**, 'from the beginning of my name.' The Sycophant had been known by more than one *alias*—perhaps by more than a hundred.

886. **concubium noctis**, 'night-fall.'

887. **viatico**, etc., 'one must provide journey-money for your name.' Cf. 728.

888. **vasculum vinarium**, 'a little wine-flask.' The reading is very uncertain. Ritschl conjectures *vesculum vinarium*, making *vinarium* a substantive, and *vesculum* a diminutive adjective from *vescus*, 'small.' The sense is the same in either case.

891. **Pax** seems to have been used as an expletive, dismissing a subject. Cf. Ter. Haut. 291, 717.

892. **solide.** Cf. 850.

893. **isti**, etc., 'what have these men to do with you.'

quaerito, not found in Augustan Latin.

895. **manufestarium**, ante- and post-classical for *manifestum.*

896. **probe.** Cf. 817.

897. **ita ut occepi**, the common formula used in returning to a subject after an interruption.

901. **ergo ubi?** 'where then?' *Ergo* is often used thus. Cf. *quia ergo, cur ergo, num ergo.*

l. 903. **quidamst.** 'He is a man.'

904. **haeret haec res,** 'this is a queer thing,' lit. 'is perplexing.'

905. **quicum.** Cf. 14 note.

906. **quod edepol . . .** The Sycophant has forgotten the name.

909. **intra,** 'behind,' not *inter* as in 925.

910. **in labris primoribus,** 'at the tip of my tongue.'

911. **temperi** = *tempori,* 'in the nick of time.' Cf. *commodum* 400.

teneor, 'I am in a hobble.' Cf. 895.

912. **reconmentari** = *reconminisci,* 'to recollect.'

913. Charmides sarcastically says, 'Just see how (well) you know the man.'

tam (sc. *bene*) **quam me** (sc. *novi*). Cf. Ter. Phor. 65.

914. Notice the exact meaning of *desiderare,* 'to miss something you have had,' as opposed to *carere,* 'to be without,' and *egere,* 'to be in want of.'

917. **nil agis,** 'it's no good.'

918. **neque adeo.** Cf. 203 note.

quando, etc., 'since I remember it for my own purposes,' i. e. I know the name well enough for what I want, and so do not care about telling you.

919. **at enim.** Cf. 61 note.

921. **ad.** Cf. 873. **exemplum,** lit. 'a pattern,' 'What is it like?'

si possumus, '(see) if we can' . . . This peculiar use of *si possum* is found several times in Plautus. Cf. 959.

923. **hem.** Cf. 3 note.

erit, 'that will be the man.' The English colloquial usage exactly corresponds to the Latin.

qui. Cf. 14 note.

iam dudum. Cf. 608 note, 'just now.' In Augustan Latin *iam dudum* = 'a long while ago.' Ritschl assumes that a line has dropped out of the MSS. after 923, for which he suggests, *non placet, qua te erga amicum video amicitia utier,* referring to 909. There may, however, be a double meaning in the words *dixi ego,* etc. 'I (the very man whose name you have been trying to remember) have been speaking to you now for some time.' A similar double meaning would give additional point to lines 924 and 926, and is strongly suggested by 927.

925. **satin latuit** = *satisne est virum latuisse. Satin* is sometimes used by Plautus to express great earnestness, or strong emotion of any kind, e. g. 'anger' (as here), 'self-reproach' (1013).

930. **disconducit,** ἅπαξ λεγ.; 'but nothing (i. e. no absurdity) is out of place in this affair.'

l. 930. **quid ais.** Cf. 193 note.

931. **mirimodis**, an adverb, 'in an astonishing manner,' cf. *multimodis*, *omnimodis*.

mirabilis is in apposition to *locos*.

932. **quin.** Cf. 291 note.

discupio = *vehementer cupio*, cf. *discrucior*, *disperii*.

934. **eho** here and in 942 is probably *extra metrum*.

935. **absinthium**, Gr. ἀψίνθιον, 'worm-wood.'

cunila gallinacea, a kind of savory. The Greek κονίλη has its penultimate long, but Ritschl reading *atque* maintains that the word must be scanned here *cunĭla*. The text, following Fleckeisen, reads *ac* for *atque* and preserves the Greek quantity.

936. **graphicum.** Cf. 769 note, 1024.

nugatorem. Cf. 844 note.

937. **egomet** is joined to **redeam.**

938. **quo**, etc., 'where he will get to finally.' Cf. 580 note.

nisi quia = *nisi quod* of later writers.

939. **isti**, syncopated from *ivisti*. Cf. *isse* 944.

942. **horiola**, deminutive of *horia*, 'a small fishing-smack.'

943. **aqua advorsa**, 'against stream.'

944. **alii** = *ceteri*. Cf. Caes. B. G. 1. 41. 4. Liv. 1. 7. 3.

945. **nolo quicquam praedices;** *nolo* is very rarely constructed thus with the subjunctive.

946. The readings here and in 947, 948, are doubtful.

pudicum, 'an honourable man.'

950. **eumpse.** Cf. 800 note, 974. The use of primary tenses may indicate the likelihood of the Sycophant's knowledge being put to the test.

952. **ne.** Cf. 62 note.

beluam, 'a dolt,' 'an ass.'

953. **qui quidem**, etc. Cf. 552.

954. **qui**, instead of the more usual *ut*.

mille nummum; for the substantival use of *mille* cf. 425 note, 959.

955. **Philippum.** Cf. 152 note.

956. **aibat mandasse**; for the omission of the accusative before an infinitive cf. 5 note.

958. **enim vero.** Cf. 61 note.

959. **si possum.** Cf. 921 note.

962. **si capitis res sit**, 'should my life depend upon it.'

963. **mi** = *mihi*.

te tribus verbis volo, 'I want a word or two with you.' Cf. 166 note.

l. 964. **vel.** Cf. 655.

965. **numeratum** is usually considered as in apposition to *nummum.*

966. **nempe.** Cf. 196 note.

967. **mirum quin.** Cf. 495 note, 861.

968. **cedodum.** Cf. 98 note, 883.

971. **erīs.** The archaic quantity of the -*īs* is here preserved before the pause, though a vowel follows.

auro huic quidem, 'as far as this money is concerned indeed.'

972. **abi.** Cf. 830 note.

975. **post.** Cf. 417 note.

977. **charmidatu's.** With this word, coined from the proper name, cf. *Sullaturio,* invented by Cicero. So Molière makes Dorine, bantering Mariane about her projected marriage with Tartuffe, say, *Non, vous serez, ma foi, tartuffiée;*' Le Tartuffe, Act ii. Sc. 3. The MSS. concur in giving *recharmida,* but *de* is necessitated by the sense.

979. **dum . . . ne** are separated, as here, Capt. 338; Aul. 487; Livy 3. 21.

981. **age, siquid agis,** 'if you have anything to do, do it.'

982. **scriptum quidem,** 'yes, on paper,' i.e. bills of exchange or circular notes, useless to an impostor, such as Charmides is in the eyes of the Sycophant. (This of course flatly contradicts the Sycophant's statement in 965.) Plautus always refers to Greek, not Roman money, and these bills of exchange from rich merchants seem to have been used a good deal in Greek commerce. Real paper money, that is, a currency without any intrinsic value whatever, was known to the Carthaginians alone among the states of antiquity.

984. **dormitator.** Cf. 862 note.

985. **quem ementitu's,** 'about whom you have made this pretence,' not of course 'whom you have pretended to be.'

illum. Note the attraction to the case of the relative; and for the converse of this, cf. 137.

986. **an** is used here in the direct, as in 992 in the indirect question, without any previous interrogation being expressed. It is always possible, however, to supply this interrogation from the general idea, as here, *nonne nugaris, an tu is es?*

988. **ipsissumus.** Suggested by Aristophanes, Plutus 83 *ἐκεῖνος αὐτός; αὐτότατος.* Cf. *geminissumus* Pers. 5. 2. 49, and *Poenior* Poen. 5. 2. 31, *factius* 397.

989. **abin hinc.** Cf. 457 note.

990. The Sycophant means that he as *dominus gregis* (the head of a company of actors, and the only one not a slave) and the curule aediles just entered upon office, will have Charmides flogged for his late appear-

ance, a practice alluded to in the epilogue to the Cistellaria. Later, however, it must have fallen into disuse; for we hear (Tac. Ann. 1. 77) that a proposal to flog actors was made in the reign of Tiberius, and met by a dictum of Augustus, *immunes verberum histriones*. The 'new aediles' must mean the aediles who had lately entered upon office in March; and so Ritschl proves from this passage that the Trinummus was acted at the Ludi Megalenses, which took place on the fourth of April and the five following days. These games did not include stage plays till B.C. 194, as stated by Livy, 34. 54. Therefore the Trinummus was not acted earlier than this date.

l. 990. **meo arbitratu.** Cf. 1140 *meo datu*. The hiatus after *arbitratu* is justified by the break in the line, which occurs at this point.

992. 'May I drop down dead if I care a straw if you had been drowned on the way.' This is said παρὰ προσδοκίαν, as the Sycophant has begun with the usual formula for a good wish. So in 997 *perdant* takes the place of the natural *servent*. Cf. 723 and foll.

993. **te macto infortunio,** 'my curse go with you.' Cf. Ter. Phor. 1028.

994. **interduim,** an archaic form only in Plautus. Cf. *duint* 436.

997. **qui,** as in 923.

998. **post:** 417 note. After this exciting dialogue Charmides finds relief in sober iambics.

1000. **aculeus,** 'sharp anxiety.'

1002. **concenturiant,** 'gather whole battalions of fear.' Note the military metaphor, so common in Plautus, used in a somewhat comic sense.

1003. **quam rem agat,** 'what it means,' i.e. the *mille nummum*. Nothing is gained by changing this, the reading of the MSS., into *agant*. Charmides is not so much concerned about the letters.

1004. **tinnit tintinnabulum.** Note the jingle of these two onomatopoeic words.

1005. **nisi qui.** Cf. 439 note.

1006. **in plateam.** Cf. 840 note.

ACT IV. SCENE 3.

Stasimus, after a half-drunken soliloquy, is recognised by his master, whom he informs of the sale of his house.

Line 1008. **fac te propere celerem,** 'make all haste,' an emphatic tautology.

1009. **scapulis,** dativus incommodi.

l. 1010. 'step out, hurry up ; it is long since you have left home.'

1011. **cottabi.** As the noise of the falling wine was the chief feature of the Greek game of *κότταβος*, Stasimus uses the word to represent the cowhide falling on his shoulders. The effect is greatly heightened by the alliteration.

1013. **satin.** Cf. 925 note. **thermopolium** is the Greek *θερμοπώλιον*, but **thermopŏtare** is a hybrid word, got from the Latin *pōtare* (observe the difference of quantity). Some vulgarism, such as 'swilling-shop' and 'swilled' may serve for translation.

1014. **gutturem,** masculine, as in the two other passages where Plautus uses the word, Mil. 835, Aul. 302. Cf. *papaverem* 410.

1015. **recurre petere.** The infinitive is often used by Plautus after verbs of motion. Terence has it after *mittere.* Eun. 528.

re recenti. 'While the loss is still fresh.'

1016. **gurguliost exercitor,** 'has his gullet for driver,' i. e. he staggers about like a drunken man.

1017. **tribusne te poteriis,** etc., '(are you not ashamed) to have lost your memory after three glasses?' *poterium* is the Gr. *ποτήριον*.

1018. Most editors place 1022 before 1020, 1021. The order of the MSS. (given in the text) may be kept, if we consider 1020, 1021, as parenthetical. Stasimus, who is partly drunk, goes off into reflections about the *frŭgi homines*, before he completes the construction. The hiatus after *oblitum* can be explained by the stop.

1020. 'Close-fist, Cocktail, Catch-crumb, Crib-ring, Cakeling, Clatter-necks, Clatter-shins.' These are comic names, which Stasimus invents for his companions.

Chiruchus = *ὁ χεῖρας ἔχων*.

Cerconicus is from *κέρκος* (a tail), and *νικάω*, a compound to which no very obvious sense seems to attach.

Crinnus may be *κρίμνον*, 'a crumb,' by assimilation of *m*, though *κρίνον* (a lily) is given by Pollux, a writer of the second century A.D., as an equivalent for a needy man.

Collabus (*κόλλαβος* = 'a small cake'), is best suited to the former.

Cricolabus = *ὁ κρίκον* (ring) *λαβών*.

1021. **Collicrepidae, crurierepidae,** 'men, whose necks and legs rattle with chains.' These are *ἅπαξ λεγ.*; as also **ferriteri,** 'men, who are galled with fetters' (*ferrum-tero*).

1022. For the position of **-ne,** cf. 375 note.

postulas. Cf. 237 note.

1023. **unus,** 'anyone.'

surpuerit = *subrupuerit.* Cf. 83.

solum, 'shoe sole.' Cf. Bacch. 332.

l. 1024. **graphicum furem**, 'an exquisite knave;' *fur* is a common term of vituperation. Cf. *homo trium litterarum* Aul. 323. Philto is probably referring to Stasimus; but possibly to the robber of the shoe-sole.

1025. Note the emphasis of the double *ad*, of ἐπί, and *insuper*.

1026. **cape vorsoriam**, 'about ship.' The *vorsoria* is the sheet of the sail, of course used in tacking. Cf. Merc. 5. 2. 34, where the expression occurs metaphorically as here.

1027. **domi.** Cf. 842 note.

1028. **parsimoniae.** Cf. 36 note, 490.

1029. For the double comparative, cf. 274 note.

1030. **basilica facinora**, 'right royal reforms,' said sarcastically, as the reformer is a slave.

1032. **nihili faciunt**, 'disregard.' This is just worthy of remark as in 1013 *hominem nihili* are joined together.

nisi quod, cf. 439 note.

1033. **ambitio**, 'corruption,' in the political sense. Cf. 34.

1035. **pro flagitio**, 'as a reward for shame;' while in 1050 *pro* = 'instead of.'

more fit, 'has grown into custom,' lit. 'is being done according to custom.'

1036. **nequam quidem**, sc. *morem*, an accusative of exclamation, as in the previous line.

1038. **obnoxiosus** is a rare form for *obnoxius*.

parentes liberis, said very effectively παρὰ προσδοκίαν, instead of *parentibus liberi*. Cf. 723, 992. Stasimus means that now the natural relation between parent and child, which obtained in the good old times, is inverted. *Vetera quaerit* once more.

1039. Laws were posted up in the Forum and other places as a means of publication. This is absurdly represented by Stasimus as a parallel to the treatment of crucified criminals.

1044. **qua—qua** = *cum—tum*, and the Greek τῇ μὲν—τῇ δέ. It is found both in Cicero and Livy.

1045. **malam rem magnam**, 'some great punishment.' Cf. 554 note, 1062, 68 note.

1046. **non hoc publice animadvorti.** 'To think that this should not be punished by law.' This infinitive in indignant exclamations is very common, when the subject is the third person; rare with the first or second.

1049. **quippe eorum**, etc., 'in fact it is from the character of the worthless, that men judge the character of the worthy.'

1051. **repetas**, 'apply for it.' For the construction, cf. 496.

l. 1052. **exigere**, 'dun for it;' a much stronger word than *repetas*.

duarum rerum exoritur optio is the main apodosis, the indicative expressing a positive fact; this is amplified by the two following clauses, which are subjunctive, as each indicates a possible result of *si occipias exigere*. The general sense of the last two lines is, 'if you press for the repayment of a loan, either you will be met with a downright refusal, or, if successful, you will turn your former friend into an enemy.' But the lines are feeble, and the second seems an awkward repetition of 1051. Possibly both are interpolated, and represent one or two lines lost after 1051.

1054. **venerit.** Indirect, '(do you ask) how this has occurred to me?'

re ipsa is explained by 1056.

1057. **rebus curem publicis.** The dative after *curare* is not found in the classical writers, but occurs several times in Plautus, e. g. Rudens 146, 182.

1058. **meo tergo tutelam geram,** 'act as guardian to my own back;' *tutelam gerere* being a phrase which sometimes means 'to take charge of a ward;' cf. 870.

1059. Short dialogues, such as that contained in the nine following lines, where two persons meet in a street, and one of them does not know to whom he is talking, are common in Plautus and Terence; but it must have been difficult to represent them on the stage without some air of unreality. Stasimus, setting off home, may have got round the street corner; but even then he would not have sustained an argument without looking to see with whom he was conversing.

te volo. Cf. 516 note.

1060. **ah nimium,** etc., 'gently, gently, Stasimus.' Adverbs in *-iter*, formed from adjectives in *-us*, are common in early Latin, e. g. *avariter*, *amiciter*, *munditer*; later the termination *-e* became usual; *humaniter* and *naviter* are, however, exceptions to this usage; and it should be noted that *saeve* is very rare.

1062. **quid ago** = *quid agam*, deliberative.

magnum malum. Cf. 1045 note.

1063. **ēs.** Cf. 47 note.

obnoxius, 'under obligation.' Cf. 269 note.

1066. **quia boni,** etc., 'because the good and bad thereof is partly yours.' The phrase is ambiguous. Charmides means 'you are one of my slaves; therefore their goodness or badness depends partly on you,' but Stasimus, understanding *mali* in the sense of *magnum malum* (1062) says that Charmides may keep it (*partem alteram*) for himself, and give to Stasimus the good (*illam alteram quod bonist*).

l. 1069. **homo** is placed in the relative clause, merely, as it seems, to put it by the side of *hominis*.

1073. **salvom te.** For the full phrase, see 1097.

1075. **filium et filiam**, added as an afterthought, and put in the accusative because they stand nearer to *quos* than to *liberi mei*.

1076. **nempe.** Cf. 196 note.

1077. **otiosse.** For the spelling, cf. *odiossae*, 37 note.

1078. **quonam te agis**, 'wherever are you taking yourself?'

1081. **praesentariis**, etc., 'for silver *minae*, ready money, paid down.' This emphatic repetition of *praesentariis—numeratis* is intended to show that it is hopeless to attempt to cancel the bargain; and perhaps to remind Charmides that Lesbonicus will have made ducks and drakes of the money already. Stasimus, like other servants in all places and in all ages, makes the worst of things. For another characteristic remark see 1086, 'I thought you would feel it when you heard it.'

1084. **nosque exturbavit foras**, 'and has sent us packing out of doors.' Cf. 601, where Stasimus uses this strong expression about the proceedings of Callicles.

1085. **posticulo.** Cf. 194 note.

1088. **capitali periclo**, 'peril of life.'

1090. **hac aetate**, 'at my age.' Cf. 787 *hoc aetatis*..

1091. **adimit animam** = 'kills.' Cf. Mil. 732. All the MSS. give *animam*, but Wagner's emendation *animum* is supported by Amph. 1058 *animo malest; aquam velim*.

animum adimit would mean, 'makes me faint.'

visne petam. Cf. 59 note.

1092. **offusam**, sc. *aquam*.

Act IV. Scene 4.

Callicles comes out and convinces Charmides of his fidelity to his trust.

1093. **quid hoc clamoris audio** is a compressed form for *quid est hoc clamoris, quod audio*. Cf. Hor. Ep. 3. 5.

1095. **qualine.** For the redundant interrogative particle, cf. Hor. Sat. 1. 10. 21.

1097. It is generally supposed that something has been lost in the MSS between this and the following line; and, however arbitrarily this assumption has been made in other parts of the play, there is much to be said for it here. Charmides, who believes that his friend has be-

trayed his trust, can scarcely be converted by one line (1096) notwithstanding its even superfluous emphasis; and yet he begins 1098 with *credo*. It would seem, therefore, that some lines have dropped out, in which Callicles explains his acts. It is, however, just worthy of suggestion, that the explanation may have been given by a conversation aside, seen but unheard by the audience, who might be occupied with some by-play of Stasimus. We have heard Callicles defend himself in the first act of the play, and we do not want a reproduction of his dialogue with Megaronides. This would present a difficulty which Plautus may have been anxious to avoid. The digging up of the treasure for the dowry is dismissed just below in one line and a half.

l. 1099. **sed quis est tuos ornatus?** 'but why attired thus?' i.e. pallium off, and perhaps spade in hand, as traditionally represented.

1103. **unum curriculum face**, i.e. 'do not stop on the way,' as we might say, 'do it at a single stretch.'

face. Cf. 800 note.

1105. **Sagarionem**, some servant of Charmides.

1106. **simul**, i. e. with Sagario.

1107. **portitori.** Cf. 794 note.

1109. **illic sum atque hic sum**, 'I am there and back again,' an emphatic way of saying 'I'll lose no time.'

1112. The MSS. here are confused and corrupt. The words *liberos absentis mei eri* are a mere conjecture to fill up a gap.

ACT V. SCENE 1.

Lysiteles congratulates himself on his good fortune, and, having heard of the arrival of Charmides, determines to obtain from him a formal sanction of his marriage.

Line 1115. **hic homo.** Cf. 172 note. In *omnium* the last two syllables are joined by synizesis and elided.

1116. **antepotens**, 'pre-eminent,' ἅπαξ λεγ.

1118. Here the MSS. give *quod ago, adsequitur, subest, subsequitur*, a hopeless line, which ought to be removed or rewritten. Ritschl, adopting the latter course, produces *quod ago, subit, adsecue sequitur. adsecue* is coined by himself.

1119. 'So joys are heaped on joys.'

1122. **quae** (neuter plural), used loosely for *quam*, as *ei rei* is antecedent.

1123. **fundus sit potior**, 'may confirm with a fuller responsibility;'

fundus (lit. the foundation of anything) is a legal term for 'one who approves or ratifies a thing;' so = *auctor*.

l. 1124. **sonitu suo.** Since Greek doors opened outwards, it was the custom for anyone on leaving a house to knock against the door, as a warning to people in the streets: in this case the door was said *ψοφεῖν*. The visitor was said *κόπτειν*, *κρούειν*, or (if he was violent) *ἀράσσειν* (Latin *pultare*). **incommode,** the opposite of *commodum* 400, 1136.

Act V. Scene 2.

Charmides thanks Callicles for his kindness, gets an explanation of the mystery of the Sycophant, and formally promises his daughter to Lysiteles.

Line 1125. **in terra.** The MSS. give *interdum*, which is unintelligible.

1127. **exaedificavisset,** etc., 'he would have sent me homeless from my home.' For a totally different sense of the word, cf. 132. This is a special meaning given by Plautus to the word, and found in this passage only. Cf. 427 *despondi.*

absque te foret. Cf. 832 note.

1130–31. 'For a gift, bestowed outright upon a man, is lost at once; that which is lent can be recalled at will.' **dare utendum,** 'to give for use,' 'to lend,' is common in Plautus, as also *recipere* or *rogare* or *petere utendum*, 'to borrow.' A similar use of the gerundive of *utor* is found in Cicero. In saying this, Callicles is merely taking a modest view of his own services. He is not throwing out hints that Charmides is in his debt.

1133. **fortem,** 'considerable,' explained by the grammarian Nonius as equivalent to *divitem et copiosam.* Cf. 605.

1134. **enim me nominat,** 'he positively mentions my name;' cf. 61 note.

1135. **occupavit.** This word also is explained by Nonius as bearing the meaning of *invenire, tenere, vel possidere.*

1136. **hoc,** the subject of the marriage.

commodum, adverb as in 400.

1137. **vah,** a rather comic answer to the expectations of Lysiteles.

1138. **dudum,** 'just now.' Cf. 608 note.

1139. **nimis pergraphicus,** 'quite super-exquisite.' Plautus has so thoroughly adopted *graphicus* into Latin that here he compounds it with *per*, as he had produced the adverb *graphice* in 770.

1140. **meo datu,** scarcely found elsewhere, like *meo adlegatu* just

below. Cf. 990 *meo arbitratu*, which, however, is common, and often found in Cicero.

l. 1144. **a me**, 'from my own means.' Cf. 328 note.

1145. **qui**, 'anyhow.'

rem ipsam, 'the truth,' explained by the following clause.

1148. **quin.** So in 932.

1154. **tunica propior palliost**, a proverb, to which no satisfactory equivalent seems to exist in English.

1156. **nevis.** Cf. 328 note.

1158. **auri** = *aureum* (1139), as in French 'mille louis d'or.'

dotem nil moror. Cf. 511, 297 note.

1159. **placenda**, a peculiar use of the gerundive, in the same sense as the active *placere*. Cf. 264 *abstandus* and note. It is possible that *placet* and *placenda* were suggested to Plautus by some Greek words, e. g. ἀρέσκει and ἀρεστός, the gerundive being an apparent translation of the verbal adjective. So, too, *abstandus* might be got from ἀποστατέον.

1160. **feres**, 'take with it.'

1161. **ius hic orat**, 'his plea is just.' Lysiteles in his reply keeps up the legal character of the phrase. *Oro* in old Latin = *dicere*; this phrase, therefore, is not quite the same as *ius petis* Ps. 1313; *ius orare* however, does not = *ius dicere*, which was technically used of the Praetor pronouncing judgment.

1163. **adfines mei.** Callicles as well as Charmides makes himself a party to the *sponsio*; hence Lysiteles applies the term *adfinis* to him also.

1166. Lysiteles implies that he is not to blame, though he does not state it positively. But the singular brevity of his defence has led most of the editors to assume a lacuna after this line.

1168. **missa facias**, 'condone.'

1171. **leviorem**, 'somewhat inconsiderate.'

1175. **ita subitumst**, etc., 'so urgent is my wish for a speedy interview with him,' lit. 'that I wish him interviewed.'

propere, probably with *conventum*, possibly with *subitum*. Cf. 1008.

ACT V. SCENE 3.

Lesbonicus is pardoned by his father on condition of marrying the daughter of Callicles.

Line 1177. **salvae**, sc. *res sunt tuae*.

1181. **nihil**, sc. *laboris*. Charmides cuts short his son's remark. For the full phrase, cf. Ter. Haut. 82 *si quid laborist, nollem*.

l. 1183. **Callicletis.** The MSS. give *Callicli*, which follows the analogy of *Ulixi*, *Themistocli*, etc., but the change is necessitated by the metre. The use of the genitive *-etis* is certain, though not proved for the age of Plautus.

1185. **miseria una.** For this sentiment, cf. 42–65. The hiatus after *adfatim* is justified by the change of speaker.

1187. **si facies modo,** '(well and good), if you carry it out.'

1189. **Cantor,** the singer who had to recite the parts of the play set to music, while the actor accompanied him with appropriate gestures. He appeared at the end of the Play, and said to the audience, *vos valete et plaudite* or *plaudite*. Cf. Hor. A. P. 155. In this play of Plautus and in all those of Terence the MSS. mark the Cantor by ω. The actors are often indicated (as in B) by letters of the Greek alphabet; the Cantor, therefore, who appeared at the end of all, is indicated by the last letter of all.

INDEX TO NOTES.

(*References are to the number of the lines. Words distinguished by an asterisk are ἅπαξ λεγόμενα. Words enclosed in brackets are emendations or of doubtful authority.*)

THE END.